
**THE AWAKENING
OF WOMEN**

BY

F. SWINEY

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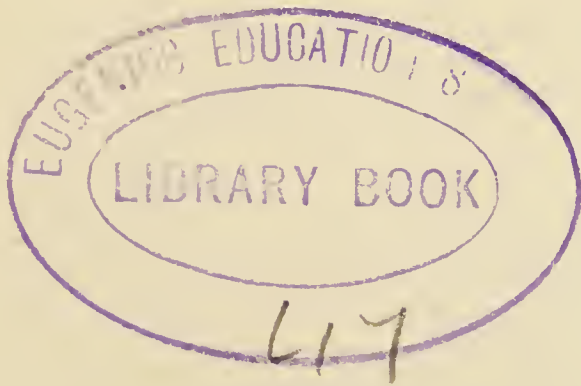
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Presented by The Author
1910

THE AWAKENING OF
WOMEN



12/2

*“What a strange thing is man, and what a stranger
Is woman!”*

—BYRON.

*“Be not ashamed, women, your privilege encloses the
rest, and is the exit of the rest.*

*“You are the gates of the body, and you are the gates
of the soul.”*

—WALT WHITMAN.



THE AWAKENING OF WOMEN

OR

WOMAN'S PART IN EVOLUTION

BY

FRANCES SWINEY

Author of

“The Cosmic Procession,” “The Bar of Isis,” “The Esoteric Teaching
of the Gnostics,” “Woman and Natural Law,” “The Mystery
of the Circle and the Cross,” etc., etc.

WOMAN'S PHYSICAL ORGANISATION.

WOMAN'S PSYCHOLOGICAL CHARACTERISTICS.

WOMAN AS THE WIFE.

WOMAN AS THE MOTHER.

WOMAN AS THE SISTER.

WOMAN AS THE WORKER IN THE PAST.

WOMAN'S WORK IN THE PRESENT AND THE FUTURE.

THIRD EDITION, REVISED AND ENLARGED

LONDON

WILLIAM REEVES

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*Dutch Translation by Miss Martina
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PREFACE TO THE PRESENT EDITION

THE quotations added to this revised edition testify to the fact that further research in biology, embryology, psychology and sociology, has fully substantiated, on the firmest scientific grounds, the various statements set forth in this volume regarding the higher evolution of woman and her supreme share in the development of the race. On this point I would advise a study of "Pure Sociology" by Professor Lester F. Ward, of "Maternal Impressions" and "Modern Researches" by Bayer, U.S., and "The Determination of Sex," by Professor von Lenhossék. Also philosophical works should be read in connection with this important subject. As will be realised by readers of this book, first published in 1899, much has been accomplished for the enfranchisement of women in all parts of the world during the last decade, and consequently the near future may hold in store the full recognition of women's rights and liberties on the part of the several Legislatures of civilised countries. At any rate, look where we will, the tide sweeps on to freedom, and throws, as wreckage on the shore, the wrongs, the evils, the prejudices and fallacies of a time that is past and can return no more.

The Dawn breaks on the Waters of Regeneration.

February, 1908.

PREFACE TO THE FIRST EDITION

To the few millions of women who think, and to the many millions of women who do not, I dedicate this book, in the humble hope that a thought here and there expressed may excite in earnest minds deeper and more practical interest in matters pertaining to the welfare of women, and in the majority of women an awakened, keener perception of the true and holy responsibilities of womanhood.

I have written for the crowd, not for the student. I have avoided as much as possible technical and scientific phraseology, and long columns of statistics. The woman who thinks and reads can verify my statements by having recourse to the books on the reference list; and I plead with her, provided she agrees with my premises, to enter the band of teachers for the enlightenment and advancement of the majority. The average woman, occupied with many things, to whom study would be an added burden, would not open the book, if it were a purely scientific, erudite treatise (such as the subject might be made in abler hands than mine), and it is *that* woman I would fain reach, influence, and enlist, as an active, sympathetic worker in the higher and purer development of our race.

In the following pages I have not hesitated to represent things as they are, not as they seem. I have striven to pierce the many coats of veneer with which complacent hypocrisy has glossed over the rottenness of many social institutions. Possibly, if the gloss had not been so thickly

laid on, the true state of affairs would have been sooner recognised by the ordinary observer. Possibly, if the selfish conventionalities of ears polite had been ignored, the heart of woman would long ago have responded to the cry of the submerged sisterhood. Possibly, if definitions had been less delicately drawn, the subjects defined would not have been so totally obscured, nor the social evil confused in many worthy persons' minds with the increasing scarcity of servants, or the introduction of rational dress.

The danger, however, is too imminent for further trifling. The time of our awakening is at hand, be it rude or otherwise. The average woman, lulled into a false security, thinks all is well with the world. She dreams that every form of slavery is abolished, while, in the darkness, the chains of her sister clang on her doorstep. And when will the dreamer awake?

I appeal to her, as one woman to another, to rise and trim her lamp.

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ARGUMENT

*“This should have been a noble creature: he
Hath all the energy which would have made
A goodly frame of glorious eternity,
Had they been wisely mingled; as it is,
It is an awful chaos—light and darkness—
And mind and dust, and passions and pure thoughts,
Mixed and contending without end or order,
All dormant or destructive: he will perish,
And yet he must not; . . .
For such are worth redemption.”*

—BYRON.

BOOKS OF REFERENCE

- Sociology.* By PROFESSOR LETOURNEAU.
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THE AWAKENING OF WOMEN

PART I

WOMAN'S PHYSICAL ORGANISATION

SCIENCE for many years has devoted its greatest and most ardent attention to the all-engrossing problem of human existences, the evolution of man. The study of mankind from the earliest ages has been found, after all, to transcend every other in interest; for each step taken in this path of discovery opens out to the seeker an ever-widening vista of sublime possibilities; and an insight into the vast scheme of Creation, that may well fill with awe and humility the finite human mind.

When it is ascertained by infallible proofs that races of men have existed on the earth in times so remote, that in the intervening period the whole surface of the world has possibly been changed over and over again, and—

There where the long street roars, hath been
The stillness of the central sea ;”¹

that civilisations of a high order flourished in the pre-historic ages of antiquity; and that many of our so-called modern sciences, arts, and appliances were in existence some thousands of years before the first historical era of which our limited knowledge has any authentic record, we may well be lost in wonder at the persistent vitality and ultimate triumph of the Mighty Atom, which through untold ages has struggled, fought, suffered, and conquered, till in the foreground of the world stands man alone.

Evolution contains, in one word, the physical, moral, social, and spiritual progress of the Universe; it is the unfolding of the in-

¹ Tennyson.

variable laws upon which the whole Creation is based; and discloses to our eyes a God, who, from everlasting to everlasting, has worked upon a system so perfectly organised in every particular, that the wondrous succession of phenomena made known by scientific research are no isolated facts, but links in the chain of eternal continuity. As the late Mr. Romanes remarked, "Logically regarded, the advance of science, far from having weakened religion, has immeasurably strengthened it. For it has proved the uniformity of natural causation."

The origin of Man, and his ascent from the lowest forms of life to the higher, have ever been regarded by humanity with mingled feelings of exultation and humiliation; and philosophers and moralists have fallen into one or other extreme of optimism or pessimism over the future of the race.

At one time men flattered themselves that they had reached the top of the ladder of Creative Power; and vied with each other in extolling the nobility, the excellence, and supremacy of mankind. On reading some of these fulsome encomiums one would suppose that man was brought solely into the world for the purpose of amending the mistakes of the Creator, so excessive was the adulation bestowed upon the creature.

It is probably true, that, in the words of the great geologist Agassiz, "Man is the end towards which all the animal creation has tended," through all the æons of time, slowly but surely, from one development to another, to the present attitude of a "nobler growth." And finding how low was the origin of man's physical nature, and to what perfection it had attained in form, utility, and adaptability, men appeared in danger of forgetting the dust of which they were made, when they further studied the vast progress of the human mind, and the mighty achievements of the human intellect. Man seemed to them as God, having reached the highest pinnacle of excellence, and containing within himself the whole encyclopedia of possible knowledge. But further study and research have only intensified the denseness of human ignorance, its insurmountable limitations. Man's physical body may or may not have reached its earthly culmination; the mechanism of all his organs may be perfect; his limbs are fully adapted to their respective uses. Man, as an animal, is in his Maker's sight "very good," as human, only prospectively.

For, it is beginning to dawn upon our inner consciousness, and as a disturbing element to our self-conceit, that ethically, intellectually, and spiritually, man is still very far down the ladder of evolution. Organically he is a splendid animal, an animal also with unknown, undreamt of possibilities, but an animal still, often ethically, socially, spiritually, on the very lowest rungs of the ladder. What he is to be, lies in the lap of the future; rests with his own high endeavour, with his ultimate victory over the animal nature within him.

And in this contest, between the higher and the lower nature, the carnal and the spiritual, this perpetual warfare between good and evil, between things temporal and things eternal, where does one half of the human race take its stand? What part falls to *Woman* in the evolution of mankind?

These are questions of serious import, and open out to any who care to study their various and momentous bearings, most interesting, novel, and vital issues. If, as Tennyson says, "Woman is not undeveloped man,"¹ but, on the contrary, a being, diverse, distinct, and individual, we may be sure that in studying woman's place in evolution, we shall find her plane of development is cast on perfectly different lines to that of man. Woman may be called man's antithesis, yet her functions, joined with man's, form a perfect whole, neither are complete without the other in the present stage of evolution.

"Male and female created He them."²

"Earth's noblest thing—a woman perfected," will be, in conjunction with the perfect man, a very different being to anything human eyes have as yet beheld; but it may inspire women to take their part, to do each her little all, if it can in any measure be shown, "how divine a thing a woman may be made," as reverently, fearfully, unselfishly, she realises in some small degree her mission in God's universe.

The modern woman, if she turns to science for guidance and instruction, is at once confronted by a very remarkable discovery, refuting and subverting all previous theories and supposed so-called axioms, that have hitherto been current and more or less universally accepted concerning her sex. She finds that, by indisputable evidence, the female organism is the one on which Nature has bestowed most care, prevision, and attention; and has been, so to speak, her first and her last love; her crudest piece of handiwork and the culminating triumph of her evolving power. In the lowest of living creatures, life began in the elementary womb of the all-mother; the centre of nutrition, of conservation, and of self-reproduction. Life is feminine and organic life begins with the single mother cell.

Science has, moreover, abundantly proved, that in the mysterious evolution of sex, the male element was first non-existent; and on its initial appearance was primarily an excrescence, a superfluity, a waste product of Nature, discarded or expelled by the female or mother organism, and, unless reunited to the parent, perished. "At the very threshold of sex difference, we find that

¹ Strictly speaking, man is undeveloped woman. The embryo being first hermaphrodite, and tends to maleness or femaleness according to conditions of food.—See "The Evolution of Sex," "The Determination of Sex," Dr. Leopold Schenk. The German scientist, Albrecht, writing on the obscure diseases of men, bases his opinions on the assumption that "Males are rudimentary females."

² In the original the gender here is feminine, denoting Elohim the supernal Mother. Women should press for a true translation of the Bible.

a little active cell or spore, unable to develop of itself, unites in fatigue with a larger, more quiescent individual." And again, "The contrast between the elements is that between the sexes. The large passive, highly nourished anabolic ovum, the small active katabolic sperm. The losing game of life is what we call a katabolic habit, tendency, or diathesis; the converse gaining one, being, of course, the anabolic habit, temperament, tendency, or diathesis."¹

Or, as the scientist Rolph pithily remarks—"The less nutritive and therefore smaller, hungrier, and more mobile organism we call the male,—the more nutritive and usually more quiescent organism, the female." The ovum is one of the largest of cells, the sperm one of the smallest. The ovum always absorbs the sperm. Anabolism implies growth, concentration, conservation, unification, cohesion and solidarity. Katabolism, on the other hand, signifies division, dispersion, disintegration, decay and death. We shall see as we progress how fully this differentiation of the sexes is borne out in the development of mankind. It will explain why the female element preponderates, and will eventually predominate the male; why the male element has been the superior in invention, in science, in art; has, in fact, clothed the world with beauty, enriched it with knowledge, and subjugated it by intellect; while the female has laid the foundations of the more solid and lasting attributes, the virtues that alone can be the basis of a higher development. We shall find that from the feminine half of humanity proceeded the original impulses and intuitions that have developed all the industrial arts of peace, the virtues of the home and of the family; and through them have tended to the ultimate welfare and happiness of the state. Man, if he has been the architect of his fortune, has also been the destroyer; woman ever has been the steadying, abiding influence of the race.²

In the Far East the Chinese Buddhists have named their supreme goddess, "The Manifested Voice." Now mark how near the truth is this vague intuition of the heathen mind. What faculty above all differentiates the human species from all others? The gift of speech, the supreme power of making intelligible wants, desires, aspirations. And I think it can be proved that in womanhood, perfected by suffering, self-sacrifice, devotion, patience, love, the world beholds its greatest teacher, the manifestation and outward visible sign of the Creator's last development in the ascent of man.

For Nature emphatically contradicts the fallacy that woman is the inferior being. Throughout the whole scheme of living organisms we find the female organs have had bestowed upon them the largest amount of mechanism, of contrivance, of adaptability, of

¹ "The Evolution of Sex," Geddes and Thomson. "All facts point to the Feminine as the primary and fundamental basis of existence. Modern biological studies have also shown the masculine is secondary."—"The Eternally Feminine," Professor Bjerregaard.

² See Note 1

efficiency. They are moreover the most carefully protected,¹ take the longest in the embryo form to develop, and in maturity are endowed with a superabundance of vitality.

Bearing upon this view, we will first glance briefly, and, of necessity, superficially, at woman's physical organism. Now, as we are aware, the word "evolution" means the evolving of something higher from something lower, a gradual ascent. If the thing evolved were of a lower type, we have devolution, retrogradation, atavism, decay; and in the whole scheme of Nature we find no single instance of a continued retrograde movement; the eternal law governing the universe is Progress, the watchword "Onward!" Therefore it will not surprise the student to find that woman, allegorically represented as the last living creature that emerged from the Creator's hands, should be proved, by scientific research, to exhibit physically in her bodily frame a much higher organism than man.²

I will here quote Professor Drummond on this most important subject:—

"Life is exalted in proportion to its organic and functional complexity. Woman's organism is more complex, and her totality of function larger, than those of any other thing inhabiting our earth. Therefore her position in the scale of life is the most exalted, the sovereign one."

Man's erect position is his greatest physical triumph over the rest of the animal creation; in this evolution it is proved woman led the way, and has actually developed a higher form of bodily structure than has man. "The pelvis of a woman is a new type which has appeared in the earth. It is striking: the narrow high pelvis of a man is more ape-like than that of the woman. If the assertion is correct, that the upright gait³ (on two feet) is the mark of distinction, and the noblest one for man, then woman certainly possesses the advantage of a pelvis particularly suitable for upright walking.⁴ More favourable conditions are necessary for the production of a female animal than a male, because the female embryo exhibits a greater fulness of life. Statistics have shown that under unfavourable conditions more men than women are born,

¹ It is well to accentuate the deeply significant fact, that, from the plant life upward, the female reproductive organs are the most jealously guarded of Nature's strongholds.

² The human race belongs to the genus *mammalia*, so designated from the distinctive organs and functions of the female. The superiority, therefore, rests with the organism in which typical organs and functions are perfected, are fully developed and active. Man has only the rudimentary and ineffective organs of the woman. "The prostate in man is simply a womb 'out of employment.'"—"The Alternate Sex." Leland.

³ In standing and walking the whole weight of a man's body is thrown on the legs, as in animals; the chief weight of a woman's body is thrown on the lower part of the spine. Hence the grave disorders that arise from immature girls and young women standing for any length of time, and causing undue pressure on the internal organs.

⁴ A little observation of the various traits characteristic of sex brings into prominence the difference of their structure. Thus a man, when tired with long walking, instinctively bends forward and rests both hands on his stick, unconsciously reverting

also male animals die more easily than females." *Deutsche Revue*, May, 1893.

"Statistics seem to show, that after an epidemic or a war, male-births are in a greater majority than is usually the case. . . . In towns and in prosperous families, there seem to be more females, while males are more numerous in the country and amongst the poor. . . . Nutrition is one of the most important factors in determining sex."—"The Evolution of Sex," *Geddes and Thomson*.¹ In corroboration of this statement, Professor Schenk, of the Vienna University, and Professor M. von Lenhossék, of Budapest, have published their researches in this direction, proving that the determination of sex is mainly a matter of diet, scarcity of food resulting in the production of males, abundance of food tending to produce females.²

We thus see how often men's anxious solicitude (based on unjust sex-preference) to keep the line of entail on the male side, has defeated its own ends, and brought a just retribution upon unnatural distinctions. How often has the owner of large estates looked with envious eyes on the stalwart sons of his labourers, as he thought of the delicate girl, who alone represented his name? Probably if her mother had been half-starved and over-worked, he would have been the happy father of a son. Such is the irony of Science, and the unrelenting adjustment with which Nature overrules the petty devices of mankind. The number of heiresses and co-heiresses among the upper wealthy aristocratic and reigning classes, has always been a matter of surprise to statisticians. As a rule, the last scion of a noble house is generally a woman, whose husband, to perpetuate the family name, exchanges his own for his wife's.

Again, as tending to prove a stage of higher organic development, fewer female monstrosities are born than male; and cases of atavism among women are comparatively rare. The hare-lip,

to the support given by the fore-legs of the quadruped; the woman's impulse, on the contrary, is to throw herself on the ground, and to straighten the spine, instead of to curve it. Again, men prefer to sit in high chairs, not that their legs are longer than women's, for often they are shorter, but that the pressure upon the knee joints induced by standing may be relaxed. A woman, on the contrary, chooses a low chair, not because her length of limb is less than man's, for often it is longer, but that she may take the weight off the lower portion of the spine by placing herself in a recumbent position. "The adaptation of the pelvis to the erect position becomes a very delicate adjustment of physical forces, and as this adjustment must be carried to its highest point in women, the pelvis of women is in many respects more highly developed than that of men, which retains more animal-like characters."—"Man and Woman," Havelock Ellis.

¹ "The feminine sex, so far from being the result of an arrest in development, is owing, on the contrary, to the more favourable nutritive conditions which determine it."—M. Alfred Fouillée. "Adverse circumstances, especially of nutrition, but also including age and the like, tend to the production of males, the reverse conditions favouring females."—"The Evolution of Sex," *Geddes and Thomson*.

² "The whole nature of male organs or elements is the physiological reverse of abundant nutrition."—"The Evolution of Sex," *Geddes and Thomson*.

"A very favourable condition in both ovum and sperm will probably lead to the formation of a female."—Hensen.

cleft-palate, club-foot, and supernumerary digits with other congenial malformations seldom occur among girls. The additional (eighth) rib, which is normal among the lower apes, is found twice as often in men as it is in women. Also still-born children are more frequently boys than girls.

Women show besides a higher degree of evolution than men in the relatively smaller weight of their jaws, as is proved by the investigations of Morselli. Boys, from dental observation, are found to lose their teeth sooner than girls, and to suffer more from caries.

Physically woman has greater powers of endurance and resistance than man; her organs are more complex, varied, assimilative, and adaptable;¹ and when we study the supreme functions of the brain, we find that, when fully developed by education, the female brain is, in proportion, equal in size and weight to man's, and in some cases is above that of the average man. As this is a much disputed point, I will here give some of the latest opinions on the subject.

According to Sir James Crichton-Browne—"The occipital lobes, which preside chiefly over the physical functions of the organism, are declared to be more voluminous in the female than in the male. . . . The white matter of the brain, which has no thought function, is almost identical in weight in the two sexes; the specific gravity of the grey, or thought matter, is decidedly higher in the male than in the female. . . . It appears to be unquestionable that in purely intellectual endowment the man is superior to the woman. On the other hand, in the equally noble emotional capacity the woman is superior to the man."—*Hospital*, May, 1892.²

Professor Lüdwig Büchner thus analyses the difference between women's brains and men's: "Not only the positive size of the brain, but also its relative size, *i.e.*, its size in relation to the body, must be considered. Were this not the case, then man, for example, would stand below the elephant and the whale, as the brains of these animals far exceed his in positive size, whilst, as regards relative size of brain, they stand so far below him, that while the brain of the elephant amounts to the five hundredth, and that of the whale to the three thousandth, part of the bodily weight of these animals respectively, the brain of man varies from one thirty-fifth to one thirty-seventh of his entire weight. The anatomical explanation of this is very simple, and lies in the fact that the brain is not only the organ of the intellectual or mental functions, but also the centre of the whole nervous system, and consequently, in its bulk, it must stand in a fixed proportion to the

¹ See Note 2.

² In the shape of the head women have led the way to the higher development, primitive women being more brachycephalic than the men. Some observers "found that brachycephaly tends to be associated with large pelvis in women."—"Man and Woman," Havelock Ellis.

magnitude of the nerve cords that converge into it from all parts of the body. . . . In general, and of course with many exceptions, the whole structure of woman is smaller and prettier than that of man, and in particular her delicate nervous system is in keeping with her superior muscular development, as would be seen could averages of the size of these organs in both sexes be obtained. Hence it follows that the brain of woman, considered as a nerve centre, will also be less in bulk than that of man. As a matter of fact, when the relative and not the positive weight of the female brain is considered we find (according to several investigations) that it is not less, but even slightly greater, than that of man. In other words, woman, taking into consideration her smaller bodily size, possesses not only not less, but probably more brain than man. . . . Woman possesses more crown and middle brain, the man more forehead and thinking brain."

"There scarcely seems ground to infer, from the existence of a smaller brain in woman than in man, that she is necessarily inferior in proportional mental powers, because it cannot be forgotten that woman has, on the average, a much smaller organism than man; and it has not yet been shown that the female brain is smaller *proportionally* than the male."—*Lancet*, 1887.

"When the size of a woman's brain is considered in comparison with the weight of her body, it is evident that a woman has more brain per pound than a man; and if that be a proper standard of comparison, then the woman is the superior."—*Phrenological Journal (U.S.A.)*, Jan., 1891.

"The brains of male and female infants do not differ at birth . . . it is impossible for even brain anatomists to specify with certitude a male from a female brain. Numerous female brains exceed numerous male brains in absolute weight, in complexity of convolutions, and in what brain anatomists would call the nobler proportions."—Dr. Spitzka, brain anatomist.

The precocity of the female brain in childhood is extremely marked; between the ages of four and seven girls possess larger brains than boys; moreover, a man's brain does not reach its maximum size till thirty years of age and then slowly begins to crystallise; while woman's brain appears to be always receptive of new ideas; again, in old age, it is noticeable that men suffer greater brain loss than women. Teachers aver that the girls in mixed schools are invariably cleverer than the boys. They as a rule carry off the principal prizes. Among savage peoples the superior intelligence and ready wit of the women are notable features in every traveller's records. We see the same precocity among the lower classes of civilised nations, where the women are invariably found to be the readiest speakers, and to conduct all business arrangements with the greatest intelligence and common sense.

Idiocy is everywhere more frequent in males than in females.¹ Men are also more liable to insanity than women—who, as a rule, are more likely to recover from the attack. Superlative genius may be almost exclusively confined to the masculine intellect, but this supreme gift of the gods has its counter-balance; “we must regard,” says Havelock Ellis, “genius as an organic congenital abnormality (although the evidence in proof of this cannot be entered into here), and in nearly every department, it is undeniably of more frequent occurrence among men than among women. . . . From an organic standpoint, therefore, men represent the more variable and the more progressive element, women the more stable and conservative element in evolution.”²—“Man and Woman.”

Statistics also prove that the greater and more incurable forms of insanity are more frequent among men. It is said with truth, that genius is akin to madness; and we find that in all the ordinary paths of life, women possess the larger amount of common sense and normal intelligence, while men are prone to change, to abnormal ability, and eccentric individualism. How far man's exercise of ability is due to the opportunity given for exercising as compared with the repression of all female ability, will only be gauged when men and women have equal opportunities of expression.

Women undoubtedly possesses recuperative powers far in excess of man; her vitality is greater, her retention of memory more lasting; and in the retainment of the outward ornaments of the body, as hair, teeth, brightness of the eyes, preservation of sight, redness of the lips, and general healthiness of skin, she has vastly the superiority over man, reaching often a good old age in full possession of these munificent gifts of Nature. We may observe here that a great zoological truth is thus demonstrated. “The female is the mother of the new generation, and has a closer and a more permanent connection with the care of the young; she is thus of greater importance than the male from Nature's point of view. . . . The interests of women may therefore be said to be more closely identified with Nature's interests. Nature has made women more like children, in order that they may better understand and care for children, and in the gift of children Nature has given to women a massive and sustained physiological joy to which

¹ The female brain is of finer quality than that of the male, as is shown by the large number of male idiots who possess a greater size and weight of brain than the female. A woman therefore retains her senses with a smaller brain than a man. Of the 29,049 idiots in the United States 62 per cent. were males according to the last census, and the same proportion holds good in other countries.

² The female represents the centre of gravity of the biological system. She is “the moving equilibrium” of Herbert Spencer's philosophy. According to Lester F. Ward, “The female is the balance wheel of the whole machinery.”

there is nothing in men's lives to correspond. Nature has done her best to make women healthy and glad, and has on the whole been content to let men run somewhat wild."—"Man and Woman," Havelock Ellis.

Interesting statistics on the longevity of women have lately been published in America. "The average age of 205 centenarians was 102 years, 5 months and 25 days; of these 153 were females; that is, more than three times as many women as men reached the age of 100 years. This proportion does not vary greatly in other cases. Thus in New York city, out of 111 persons dying at the age of 90 years, or over, 77 were females and 34 males, a proportion of two and one-fourth to one." In London during the year 1901, there were 2794 men and 5702 women over 90. "Above the age of 80 the proportion of females rapidly increases, so that at the age of 100, or over, there are five times as many women as men."¹

This remarkable advantage on the part of the female sex, and a considerable advantage we must admit it to be, when we consider that there are nearly 5 per cent. more males born than females, and only one-third as many living at the end of a century—is mainly due to the fact that women, as a class, lead more quiet and regular lives than men; indulging in fewer vices and forms of dissipation, and contracting fewer bad habits than the majority of men, who early in life frequently sap their vitality by excesses of various kinds, and thus lessen their chances of surviving under any great physical or mental strain. Virtue in woman certainly brings with it the divinely promised reward of longevity.²

The poet, therefore, when he depicted, in immortal verse, the aspect of the world in the day of doom, should have made the solitary spectator of the cataclysm the last woman, instead of the last man!

"According to the last census in England, 104 women were centenarians to 42 men. In France, from 1866 to 1885, the yearly average of deaths of centenarians has been 27 men to 47 women."—"Man and Woman," Havelock Ellis.

When one considers that women have to contend for the better part of their life with an abnormal pathological habit of periodical occurrence,³ seriously detrimental to their health, and have more-

¹ "Popular Science."

² In many cases, furthermore, the longevity of the females is much greater. Such a fact as that women pay lower insurance premiums than do men, is often popularly accounted for by their greater immunity from accident; but the greater normal longevity on which the actuary calculates has, as we begin to see, a far deeper and constitutional explanation. . . . In phraseology, which will presently become more intelligible and concrete, the males live at a loss, are more *katabolic*, disruptive changes tending to preponderate in the sum of changes, in their living matter or protoplasm. The females, on the other hand, live at a profit, are more *anabolic*—constructive processes pre-dominating in their life, whence, indeed, the capacity of bearing offspring."—"The Evolution of Sex," Geddes and Thomson.

³ See "Woman Free," Ellis Ethelmer (Ben Elmy).

over, in most cases, to undergo the pangs of childbirth, and its attendant possible ailments, their persistent and phoenix-like vitality is the more remarkable. "Woman," says a physician, "is born an invalid," yet she survives the strongest man. There is much food for serious thought underlying this naked fact. Why in the scheme of nature¹ does the weaker vessel endure the longer? Nothing in the cosmic plan is without a recognised motive towards a desired end; and we may well pause and ask, Why is long life granted to woman in so pronounced a degree? Possibly a farther study of her work and mission will answer this question.

Taking the senses in order of relative importance, we will first consider that of sight. Women, as a rule, preserve their eyesight unimpaired for a longer period than men. They do not require the aid of eye-glasses so early in life; and in keenness, comprehensiveness, and quickness of vision are far above the majority of men. "A woman's quick eye" is a proverbial saying in most countries. The colour-sense is much more highly developed in women than in men. They detect with the greatest accuracy the different shades and *nuances* of colours, and utter colour-blindness is virtually unknown, whilst among men it is of frequent occurrence, necessitating an examination in colour-tests for several professions and employments, notably for masters' and mates' certificates in the Marine Department, where an inability to distinguish between the lights of coloured signals might endanger the lives of multitudes of voyagers. In fourteen years 57,921 men have been examined in ocean signals, and 362 have been rejected. In 1891 out of 601 persons 32 failed in colour-tests in competition for the merchant service. Every year candidates for the British army are rejected for the same defect.

The strange and as yet little understood psychic phenomena of coloured hearing is almost exclusively confined to women among adults, though it is found among children of both sexes. Thus bearing out the statement that women and children approach nearest to the advanced type of humanity, more particularly in the possession of the higher forms of physical and psychic development which eventually will be the heritage of the race.²

Again, the allied phenomena of the number-form, where whenever a numeral is thought of there arises "a vivid and invariable form in the mental field of view," is more often found among women than among men. Visualising sometimes of the most vivid character is also strongly developed in girls and women. Some

¹ See Note 3.

² It would not be difficult to multiply examples of the ways in which women are leading evolution."—"Man and Woman," Havelock Ellis.

"The female not only typifies the race, but metaphor aside, she is the race."—"Pure Sociology," Lester F. Ward.

women habitually visualise every word they utter, and can even recall the mental imagery at will.

That these and other kindred psychic phenomena are becoming more widely diffused among individuals, investigation abundantly proves, clearly demonstrating that man is not made but is still in the making.

The sense of hearing is about equally shared by both sexes; but deafness is decidedly more common among men than women. In old age the woman retains greater acuteness of aural powers than the man, and in the shape of the ear vestigial structures are found less frequently in woman than in man, plainly showing a higher stage of evolution from "the ancestral ear."

The sense of touch has undoubtedly reached a higher stage of perfection in women than in men. Scientists agree that the hand of man is the most perfect piece of mechanism in the human body. It is adapted to its manifold tasks in every particular, and it is impossible to suggest any addition that would tend to greater utility or perfection. In woman especially has this *chef-d'œuvre* of human anatomy reached its culminating point. For extreme delicacy of manipulation, for deftness and quickness of touch, for pliancy and adaptability, for softness and sensibility, women's hands are justly eulogised as things of beauty. In all avocations and employments in which these qualities are indispensable women have the pre-eminence. They are the lace-makers, embroiderers, bead-stringers, fine basket-makers, and furbishers of the world. Women are found to be superior to men in the working of intricate machinery, in the various manipulations of stenography and typewriting, owing to their greater quickness of perception and dexterity of touch. As compositors their hands are more nimble in type-setting than men's, and they are therefore being largely employed in many leading printing firms, as they can accomplish more in a given time than men-workers. It should, however, be added, that women's physical strength does not admit of a continual strain, such as men are well able to bear, without much loss of nervous energy.

Many lady-doctors have lately performed, successfully, operations requiring the most delicate surgical skill; and as masseuses, they excel through their sympathetic manipulation, gauging intuitively the amount of pressure the patient is able to bear. A woman's deft hand makes all the difference in the aspect and comfort of a house, and who has not felt with gratitude its beneficent soothing ministry in a sick room?

In continuance of this fruitful subject for thought and observation, we may proceed to study the mooted question, whether woman's acknowledged patience under suffering is due to a greater amount of fortitude than men possess, or to an insensibility to pain. Both arguments have warm supporters; but to my mind, both views of the subject are partly true and conformable to fact

and to reason. The heritage of moral courage through countless ages of suffering, has evolved simultaneously in woman a corresponding disregard of physical pain. The continuous wear and tear of life, the pangs of childbirth, the cares of maternity, sleepless nights and anxious days have ultimately produced in women a strength of nerve and a passive endurance that enables them to bear severe operations and the agonies of disease with a calmness and fortitude unexampled among men. They are in a certain degree insensible to pain, for they possess the supreme faculty of diverting the mind from the contemplation of the ills of the body.

Dr. B. W. Richardson, in his "Mastery of Pain," thus describes the sufferings of patients in pre-anæsthetic days:—"They differed greatly in the way they took the conflict; but it occurs to me that all in all, the women faced the ordeals as well, if not better, than the men. . . Now and then we saw a kind of trance state, which favoured the labour of the operator. This was most common in the feeblest subjects, and was brought about possibly by what would in the present day be called spontaneous hypnotism."

When Dr. Billroth first made his great experiment of the excision of the pylorus, he performed it upon women, as being better qualified to resist pain. The celebrated surgeon, Carle, testifies to the marvellous insensibility evinced by women in severe operations; "it appears as if they had divested themselves of all connection with their own bodies." Dr. Martini of Turin observed that women will undergo every variety of dental operation with much greater courage and composure than men. Yet this endurance of pain by no means pre-supposes less sensorial susceptibility; on the contrary, Dr. Dew of Turieff, having employed the most delicate methods of investigation, found that sensitiveness to temperature and to electrical currents is greater in women than in men; that the sense of locality, as determined by Weber's compasses, is more fully developed in women than in men.

It is evident, therefore, that the cause for this holy courage and exaltation of the mind over matter, developed to a certain degree in the majority of women, and in some men, must be found in another direction than in defective sensibility. It is, in fact, but a forecast of that immunity to suffering prognosticated by our Saviour as being the exclusive privilege of Faith—"And these signs shall follow them that believe . . . they shall take up serpents, and if they drink any deadly thing, it shall not hurt them" (Mark xvi.). It is the victory of the mind over the body.

The tortures that frail maidens and honourable women, young men and ancient fathers, endured unflinchingly in the martyrdom of the early Christians and in the succeeding ages of religious persecution, testify to the reality of this sublime insensibility to acute physical pain, when it is allied to a corresponding degree of spiritual exaltation. At the present day the Mahomedan der-vishes, the Hindu fakir, the Brahman devotee, the American

medicine-man, and the negro fetish priest possess to a great extent this indifference to bodily agony, when under the influence of psychic excitement.

In cases of amputation women are found to possess recuperative powers far in excess of men, and are in this respect more akin to children, who from five to fifteen bear operations better than adults. As a rule also, women, like children, are cheerful and hopeful in illness; and in face of even dangerous maladies and surgical operations retain their elasticity of spirit.

On analysing the relative physical and æsthetic functions of the senses, it may at once be admitted that taste and smell may be ranked as the lowest, and the ones exclusively originating in the animal nature of men.

Taking the sense of taste first under consideration, it is freely acknowledged that it was one of the greatest factors in raising man from mere animalism, savagery, and barbarism, to the first grade of civilisation. The man who cooked his food was ages in advance of the savage ancestor who ate his raw. From the natural pangs and arbitrary dictates of hunger sprang the desire to supply their need, to sow the grain for bread, to plant the trees for fruit, to rear the best of the flock for meat, to make the hearth (the first indication of home) to cook the coveted meal. Appetite therefore suggested agriculture, husbandry, pastoral pacific occupations, and social amenities. And in these various avocations primitive woman was the chief worker. She was always the *chef-de-cuisine*, the bread-maker if not the breadwinner of humanity. She formed the nucleus of the home, of the family life.

Appetite uncurbed has, however, proved one of man's most fatal snares, contributing in no small measure to the ultimate dissolution of all heathen civilisations. The lust of appetite ruined in turn the Greek and the Roman, and as we note the development of Christian civilisation, we are confronted by this undeniable fact, viz., that the tendency of the present age is towards a greater temperance in all things, simpler fare, and a frugal table. And foremost in this movement are women, whose simplicity of diet is the subject of universal remark and satire. "A woman," sneers a cynic, "can always exist on a cup of tea and a penny bun."

Little possibly does the author of this sarcasm realise that therein is disclosed a strange, and it may even be said, a mysterious, evolution of the race. It appears probable, that as man's intellectual and ethical faculties develop, so the lower instincts will gradually disappear. Gluttony and intemperance are incompatible with high mental qualities, and our greatest thinkers have been abstemious and simple in their tastes. The lower senses are held in subjection, and are made subservient to the higher, as man brings his intellectual powers more into play. And this is by no means to be considered a sign of degeneration, but simply the outcome of a natural law, by which the true balance is maintained—

considerable development and progress accomplished in one or more directions, necessitating a readjustment of the physical forces in another. If the race gains intellectually and spiritually it will lose in proportion of its animality and materialism.

Now it has been said, "The cook never starves"; but primitive woman knew better than to take the tit-bits from any dish she prepared for her lord and master. She had literally to be content with the scanty crumbs that fell from his table. Therefore, I take it, the acknowledged abstemiousness of women, their sparseness of diet, their general temperance in things pertaining to mere appetite, is the natural evolution of a long, an unprecedented long period of repression, of self-denial, of keeping under strict control the animal appetite. Women, from the first, had not to consider how much they could eat, but how little; and moreover, from the earliest time, it has been considered a greater disgrace for a woman to be a drunkard and a glutton than for a man to indulge in gastronomic excesses.

"If once you find a woman gluttonous, expect from her very little virtue; her mind is enslaved to the lowest and grossest temptations."—*Johnson*.

At the present day, if it were not for the habitués of clubland and male epicures, the *chef-de-cuisine* would find his occupation gone. The highest lady in the land partakes of one dish and a milk pudding at her principal meal; and her example is the rule among countless numbers of women of all classes. Even among the greatest male epicures, *gourmands* and *gourmets*, quantity no longer tickles the palate; quality is the standard by which a delicacy is judged. No woman, it is said, is a competent judge of wine; and though tea is supposed to be the favourite feminine beverage, the tea-tasters in the trade are invariably men. Men have unquestionably retained or acquired a greater piquancy and delicacy of taste than women, who, in a majority of cases, are actually indifferent to its pleasures.

This distinctive trait in woman coincides with one of the varied aspects of the theory of the survival of the fittest. It is plain that, if the gloomy prognostications of Malthus are fulfilled, the persons who, by physical training and inherited frugality, can live upon least, will be the survivors in the battle for food in a world over-densely populated. The problem how to exist upon next to nothing many women have already successfully solved; and here, again, a purely natural taste, peculiarly feminine, has lately been scientifically proved to be one of the greatest factors in producing muscular power at the least possible expense.

Women are often taunted with their inherent love for sweet things; they are the greatest consumers of sugar in the world; and lo! science reveals that the effect of sugar on the system is of the greatest importance as regards muscle energy and prevention of fatigue.

I will here give in full the investigations on this subject by Dr. Vaughan Harley, 1894: "During a twenty-four hours' fast on one day, water alone was drunk; on another 500 grammes of sugar were taken in an equal quantity of water. It was found that the sugar not only prolonged the time before fatigue occurred, but caused an increase of 61 to 76 per cent. in the muscular work done. In the next place, the effect of sugar added to the meals was investigated. The muscular energy producing effect of sugar was found to be so great that 200 grammes added to a small meal increased the total amount of work done from 6 to 39 per cent. Sugar (250 grammes—about eight ounces) was now added to a large mixed meal, when it was found not only to increase the amount of work done from 8 to 16 per cent., but increased the resistance against fatigue. As a concluding experiment, 250 grammes of sugar were added to the meals of a full diet day, causing the work done during the period of eight hours to be increased 22 to 36 per cent."

Also, only recently, investigations at the instigation of the Prussian War Office have been made, by means of a special apparatus, into the question, whether the consumption of small quantities of sugar rendered the tired muscles capable of renewed exertion. "When a very large amount of muscular work had been performed it was found that a greater quantity of work could be got through on the days when the sugar was given. The blood had become poor in sugar, in consequence of the severe muscular effort which had previously been gone through, and hence the administration of a comparatively small quantity of sugar had the effect of producing an increased capability for work" (*English Mechanic*, July 1897).

En passant, I may remark that this curious fact explains in some measure the extraordinary development of muscular power in the negro races, who are abnormally addicted to sugar, and every variety of sweetened food. But it more conclusively gives the reason for the sustained existence of the poorer sisterhood, incessantly toiling for a mere pittance in the midst of the highest civilisation; and who are able, with attenuated and underfed frames, to keep body and soul together for varying lengths of time under the hardest and most exhausting conditions of life. Nature unerringly points out the best and easiest obtainable nourishment at the least possible cost; and as the weary toiler sips her weak and over-sweetened cup of tea, she is actually taking the best revigorator for her debilitated frame that the most recent scientific research could devise.

As Science advances, it appears probable that at no very distant date, artificial chemical preparations will supersede many natural products. The consumption of masses of food will be reduced to the consumption of essences; man will renew his physical powers with highly concentrated articles of diet, giving the greatest

amount of sustenance in the modicum of space and bulk. Women, to this consummation, will long have paved the way.

Physicians tell us that more persons die from over-eating than from starvation, and that a large amount of the severest forms of disease proceed, especially among the well-to-do classes, from over-indulgence at the table. Hygienists fully concur in this opinion, and have moreover proved by observation and experiment the disastrous results on the physical organism of ill-chosen and non-nutritious food. Investigation tends to prove that a considerable portion of the daily food is required for brain work, but in what proportions and of what nutrients remains yet to be definitely discovered; the day, however, may not be far distant when the income and out-go of the body, and the sources of intellectual activity, will be accurately gauged to the great benefit of the race.

There is further, beyond the acknowledged temperance of women in matters appertaining to the natural cravings of appetites, and their evident limitations in the sense of taste, a higher and most pregnant theory admissable, namely, that as man evolves from the purely animal to the higher spiritual nature, the lower carnal senses, which in his barbarism he shared of necessity and to his advantage with the brute creation, will gradually become dormant and eventually non-existent; while in their place will be developed faculties of a much higher and (at present considered) supernatural order.¹

In the ancient religions and in the principal extant faiths of the world, this supreme victory of the spiritual nature of man has always been impressed upon the believer, by precept, by ritual, and by attempted example. For the elevation of the spirit, the body must be kept under subjection, and the devotee, who would approach the mysteries of the Unseen God, must crucify the flesh and the lusts thereof.

The ancient Egyptian, the Buddhist, the Brahmin, the Zoroastrian and the Hindu all emphasise the same truth; and many Christians have still to learn that Christianity has bonds of sympathy, aye, and identical phases of religious thought, with these seekers after the divine.

Now it may appear paradoxical, when I remark, that in respect of the subordination of the animal or strictly materialistic senses, the unbeliever in the highest truths of Christianity has arrived at a greater degree of practical effort and a higher standard of living faith than the believer; and has moreover developed what

¹ "It is upon a fresh period of spiritual efflorescence and nearness to the unseen that, according to Maeterlinck, we are entering to-day; a period in which the dominion of the soul will expand, and it will stand revealed in all its strange strength. . . . The promise of this spiritual renaissance is to be seen on every side, not only in the general revolt against materialism, and in the renewed attention bestowed upon occult laws and upon all spiritualistic phenomena, such as magnetism, telepathy, and levitation, but also in the most modern of music, in the pictures of certain artists, and in a new and nascent literature, the summits of which are illumined by a strange glow."—Virginia M. Crawford, *Fortnightly Review*, August 1897.

may be called the extra senses to a more advanced stage than the members of Western civilisation. The Anglo-Saxon is but on the threshold of the study of the occult sciences; he has only the vaguest glimmering of what is meant by the ultimate triumph of mind over matter; of that gradual growth and evolution of things temporal into things eternal; of the absorption of the mortal in immortality.

The Eastern adepts of occult physical and metaphysical philosophy have for untold ages studied, unremittingly, the hidden forces of nature; and by remorselessly eradicating the lower passions of pride, avarice, sensuality, selfishness, love of ease and comfort, and the pleasures of appetite, have acquired knowledge and powers that might be the inheritance of the majority of mankind, if the race would diligently develop the spiritual nature at the expense of the animal.

Western scientists, as regards hypnotism, animal magnetism, electro-biology, the relations between body, soul, and spirit, the subtle mysteries of affinities, the physical phenomena of the elements, and the most profound researches after hidden natural laws, are as yet only on the borderland of discovery. The materialised intellect, distinguishing Western study, is prone to look upon the spiritual forces of nature, and of man in particular, as so many metaphysical subtleties unworthy of logical interpretation; physiologists not having grasped the fact, that outside their own limited area of knowledge, there may be natural laws of stupendous potentiality of whose existence they have hardly the slightest premonition; and undoubtedly, the advance of Western scientific discovery, great as it has been in many branches, has been retarded in several important particulars, by this prejudiced attitude of the leading scientists. Hypnotism, mesmerism, clairvoyance, clairaudience, second-sight, auto-telepathy have been relegated to the charlatans and quacks; their well-attested phenomena ridiculed as idle tales, and credited to hysteria, deception, and even dishonest agencies.

It has lately been proved by uncontrovertible gruesome facts, that possibly two in every thousand persons are annually buried alive, owing to the great ignorance still existing in the medical profession regarding the phenomena of coma and certain phases of trance and catalepsy. Women are especially exceedingly prone to fall into these various forms of suspended animation; and some authorities on the subject are bold enough to aver, that the patients are undergoing the rest-cure of nature. Catalepsy, in fact, is a form of hypnotic trance, and is a natural method of combating disease from nervous exhaustion; it should therefore in nowise be interfered with.

What again was the rapt condition of the mystics of the Middle Ages than a complete subjection of the body to spiritual influences? Scoffers may ridicule their ghostly visions and trans-

endant exaltation as spectres of a disordered fancy, and hallucinations of an unhealthy nervous system; but the fact remains unexplained, that the mystic in his bare cell, starved, sick, weary and suffering, was upheld in his self-imposed martyrdom by a joy, a rapture and a spiritual consolation, lifting him far above all earthly considerations. Having made, once for all, the supreme surrender of self, the way, it seemed, lay open to that fuller, higher life which brought compensation for everything lost in this world. To the mystic of that and every age, the unseen world is in truth the real world. The things of sense are as if they exist not; the things spiritual are clear, plain, palpable, all-sufficing. Earth, with its sordid cares and anxieties, sinks out of sight, and is lost in the rapturous vision of the illimitable glories of Heaven.

Now it is remarkable that European women are much more susceptible to occult influences than men. "All the phenomena which of old were termed 'magical' come under the group here termed 'hypnotic,' and they have always been regarded as especially connected with women. Pliny tells us that women are the best subjects for magical experiences. Quintilian was of the same opinion. Bodin estimated the proportion of witches to wizards as not less than fifty to one."—"Man and Woman," Havelock Ellis.

This testimony to women's "superhuman" powers is exceedingly valuable in conjunction with the advanced scientific opinion, that the child and the woman approximate nearest to the higher line of evolution; they foreshadow, as it were, the future development of the race.

Now sonnambulism or sleep-walking in any marked degree is almost exclusively confined to children of *both* sexes and to young girls. The best subjects for mesmeric and hypnotic experiments are always found among women; not from any inferiority of will-power, as is often cynically suggested, but because they possess sympathetic receptivity, and physical adaptability to meet the exigencies of a new force. The seers and possessors of second-sight in Scotland are invariably women; the clairvoyant of the mesmerist is again invariably a woman; and it appears to me, that women are probably nearer to the acquirement of the higher physiological and psychic development than men, solely because their bodily appetites are kept so much more in abeyance; and they are thus in a condition better adapted to the impression and assimilation of a novel suggestion, based on the maturer evolution of a natural law.¹ As Western Science advances along this fruitful plane of thought and research, women will, undoubtedly, be found the best subjects for experiment and investigation.

Maeterlinck thus recognises this attribute in woman. "Woman is more amenable to fate than man, and never fights sincerely

¹ See Note 4.

against it. She dwells closer to the feet of the inevitable, and knows better than man its familiar paths. . . . Hence it is chiefly in communion with woman that the average man enjoys 'a clear presentiment' of that life which does not always run on parallel lines with our visible life, and it is often a woman's kindly hand that unlocks for him the portals of mystical truth."

We will now take the sense of smell into consideration. This is, without contradiction, a purely animal function, the sense of smell in the brute creation having arrived at a perfection of acuteness and accuracy far greater than that developed in man. No human being tracks like a bloodhound, nor scents dangers as a timid deer; but in comparison with the relative proportion of the sense possessed by both sexes, men retain the greater acuteness and delicacy of smell. In America in 1886 experiments were performed on eighty-two persons of different sexes, and the above conclusion was strictly investigated and satisfactorily proved. At the present stage of man's development the more rapid decadence in woman of an animal instinct acts in two ways—beneficially and deleteriously.

In the great scent gardens and manufactories in France, Germany, and other countries, women are exclusively employed in gathering the flowers, and in performing that portion of the manufacture of perfumes in which the inhalation is at the strongest, as men are found to be incapable, till after a long apprenticeship, of standing the ordeal without turning sick and faint.

Again, in the fœtid haunts of the destitute, women, sisters of mercy, hospital nurses, district visitors, are found plying their charitable tasks, some of the most loathsome character, undeterred by the foulness of an atmosphere that often incapacitates a young doctor or priest from remaining any appreciable length of time. In hospitals it is found that women-nurses become inured and partly indifferent to the peculiar and disgusting exhalations unhappily accompanying various forms of disease and surgical operations, and which turn the medical student sick as he bends over the sufferers. Thus deficiency in the sense of smell enables women to perform many distasteful tasks, that otherwise would upset and enfeeble their loving and competent ministrations.

On the other hand, with matter still often in the wrong place, it is obvious a keen sense of smell detects unerringly where dirt lurks concealed, where exudes the foul gases and the noxious vapours. When practical chemistry and more advanced hygienic laws have relegated to its proper functions all the waste matter of civilisation, and our homes, streets and cities are clean and pure, every sanitary law fulfilled, then women may pride themselves in being able only to differentiate between a rose and a lily; but till that much-wished-for consummation, it would be as well to husband and utilise, in the observance of cleanliness and the detection

of dirt, the small modicum of the olfactory sense that still remains to them.

In the opinion of many philosophic scientists, as the race progresses intellectually it will deteriorate in mere physical beauty. Exceptionally clever men and women are seldom remarkable for good looks or perfect features, and character of face and intellectual mobility of expression now interest and charm more than beauty of outline. During the long ages that man has been the selector he has ever sought his ideal beauty in woman, and thus among all races, irrespective of colour, there is a widely-spread diffusion of female physical charms, more apparent among the more civilised Aryans than any other. It is the exception at the present day to find among Europeans a repulsively ugly young woman; the type has been raised by sexual selection to so high a standard that women, who, if they had lived in past centuries, would have been celebrated beauties, pass now unnoticed in the crowd. Women have attained to this normal height of physical beauty, "because men have combined to make them fair," and it is probable that the beauty of women will increase rather than diminish, though developing on more intellectual and spiritual lines than hitherto.

"Summing up all the agencies at work among the higher races as fruitful of increasing female beauty, we may well assume its further great development. These influences are men's devotion to it, women's lessened labour and ease, their higher education, and their social development. These conditions must produce in turn romantic love, vigour of body and maintenance of youthful appearance, amiability of expression and the intellectual and spiritual graces of countenance; all of which, in the aggregate, will mean even now and still more increased beauty for the future."—"Heredity, Health and Beauty," J. V. Shoemaker.

The higher development of their intellectual faculties have therefore had no deleterious effect upon woman's physical charms. We do not find that study renders our "sweet girl-graduates" at Girton, Newnham, Oxford and Cambridge bald; while in America, statistics regarding the Female Colleges of graduates prove that the highly educated girl is well up to the average in physical health, and performs her special feminine function in the production of healthy children as much up to the standard as those of ignorant mothers. In fact, the superb physique of Anglo-Saxon girls is the universal comment of other nationalities; and muscular development, with increasing height of stature, is fast becoming a racial characteristic. Out-door pursuits, lawn tennis, golf and other healthful exercise, have largely, of late years, contributed towards this result, and thus demonstrate a simultaneous advance of both mental and physical qualities in the majority of highly-civilised women.

Now both experience and observation show, that with men, in

the highest civilised state, we arrive at an exactly opposite conclusion. "When in the woods the noble savage ran," he was probably a very fine object to behold, but every year shows us civilised men, as a type, becoming balder, shorter, and less capable, on the average, of enduring a continued strain. Intellectually civilised man has made enormous strides, physically he has degenerated.¹ This statement can be verified by the statistics, medical and governmental, published regarding the populations of the various civilised peoples.

Looking at home, I take the pregnant fact as an example, that the standard of average height for the army has been constantly lowered of late years. The various crack dragoon regiments now admit men to the ranks, that thirty years ago would have been disqualified for being short of the minimum standard of height and chest measurement required for the army. The inferior physique of the successful candidates for the Royal Military Academy and Royal Military College in 1890, came under the notice of the military authorities; and a circular was issued stating that in future, if the cadets, during the time of their cadet-ship, did not attain the minimum standard of height and chest measurement required in the rank and file of the army, they would not be considered eligible for the grant of a commission. The pernicious system of "cram" has had a most deleterious effect among the middle and upper classes. The human body, with all its intricate mechanism, cannot have one function overtaxed without detriment to the whole system. Nature is never in a hurry, and develops each organism slowly and systematically. When therefore the brain power is artificially forced for any lengthened period, the physical force degenerates. It is the old story of burning the candle at both ends: the middle is soon reached in utter collapse and extinction, when, moreover, to severe study and an abnormal strain of every intellectual faculty, there is added a reprehensible looseness in moral conduct, unfortunately characteristic of the young men of the present day. It must not be forgotten that men have not matured till they have

¹ In the animal world the male is usually brighter coloured and has greater richness of variety than the female. "But pigments of many kinds are physiologically regarded as of the nature of waste products." Thus the maleness of the brute creation tends to disruptive processes, and point to exhausting chemical action in the animals that are most highly and brilliantly coloured, feathered, &c. But in the human race we find a strange reversal of this apparently immutable law. The female has been, is, and will continue to be in the future, the most beautiful of the sexes. For this reason, in man, the tendency to variety and extreme activity takes a mental instead of a physical direction. The constructive processes predominating in civilised man lean towards higher intellectual development and greater brain power; we thus find the males in the van of civilisation losing one by one the distinctive physical traits of maleness, and approximating more to the feminine type without the corresponding feminine charm of beauty. Because with all their increased intellectuality men still live at a loss, and under a strain of constant exhaustion. Women, on the contrary, live at a profit; the higher the stage of civilisation to which they aspire, the more accentuated become the feminine qualities and social conditions that ensure prolonged retention of physical beauty.

reached their thirtieth year, and are from eighteen to twenty-five exceedingly susceptible to disease. The full development of brain power is not attained till past the latter age, so that it is obvious that the present system of undue intellectual activity, and its consequent nervous exhaustion, are the main factors in the great increase of insanity among young men at that period of life. The incessant and severe competition, necessitated by the exigencies of the higher civilisation, also plays a large part in inducing the nervous excitability and neurosis so prevalent at the present day, in consequence of the undue strain put on the mental faculties before they have come to maturity, or the physical frame has fully developed.

Life now cannot be taken easily and quietly; and one can readily comprehend, on studying the male organism, with its greater variability, activity, and exhaustive energy, inherent and fundamental to the character of the sex, that unnatural stimulus constantly applied only adds fuel to an ever smouldering fire.

But, even putting aside these deleterious factors, working for male degeneracy, there are others purely evolutionary, that will tend to make men in the future develop certain marked physical traits. Man has hitherto been the selector, but women, as a rule, are exercising a much greater discrimination and caution in the choice of a husband. Mere physical beauty of form and feature, "the curled darlings of society," are at a discount, and no longer attract the best type of women; manly and intellectual qualities having greater weight than outward adornments.

The decrease of hairiness is only one of the many signs of the growing feminisation of the race. "Physically and morally, mankind follows the woman."¹

Dundreary whiskers, the flowing beard, are now obsolete hirsute adornments to the masculine physiognomy, and even the moustache is discarded by professional and scientific men, as its growth tends to conceal that most characteristic feature of the face—the mouth; men therefore, in response to the arbitrary demands of women, are clean-shaven, and aim at the attainment of a distinctly severe, cold, and intellectual type.²

What is the immutable law governing "the survival of the fittest"? By the designation "fittest" does nature, does science, does observation, does experience signify the "strongest"? Decidedly, no! All along the line of ascent in the organic world we find "fittest" is synonymous with "utility." That survives which is best adapted for the work of the future, for the development of a higher phase of physical or mental evolution. In the

¹ Weismann, in "The Germ Plasm," recognises the basic oneness of sex by the implied deduction that the male is but a disintegrated part of the female; while Lester F. Ward points out the obvious fact, that the mother forms the son, the male in most organisms gradually assuming more importance and ultimately approaching the size and general nature of the female.

² See Note 5.

animal kingdom, if size and strength won the battle in the field of life, the world at the present day would be overrun with the gigantic forms of antediluvian monsters; our woods and pastures the happy hunting-grounds of bears, lions, and tigers, and men's existence one continued conflict with savage and implacable foes. But, on the contrary, brute strength, size, ferocity, have been at a discount. The huge unsightly monstrosities of the primeval slime have disappeared for ever from the page of natural history; tremendous in bulk, invincible in mere strength, they succumbed to sheer want of brain-power; mountains of flesh, their brains were smaller than those of a rabbit. Mere matter proved useless in the scale of evolution. In our own time the days of the elephant, the rhinoceros, the hippotamus, camel and bison are numbered; they, like their gigantic progenitors, will disappear before the triumphant march of mind over matter.

The fiercest of the carnivora are also doomed, at no distant date, to be objects of interest only in museums. Gradually but surely the lion, tiger, leopard, wolf, bear, and hyena are becoming extinct as civilisation presses hardly on their tracks, and drives them ever further into the few unexplored recesses of the wilderness. Thus ferocity and mere brute courage had no place in the survival of the fittest. The horse, the cow, the dog, and the cat, are the only survivors in civilised countries of the reign of terror and force in the animal kingdom; and man, physically the weakest in offence and defence, reigns supreme with the lowly ubiquitous earth-worm, which, through all the convulsions of nature, has undeterred, steadily pursued its needful task.¹

If we study the evolution of the human race we are confronted by the same paradox; the survival as the fittest, not of physical strength as such, but of brain-power, of adaptability, of assimilation.

The big-limbed, abnormally powerful negro-races are subordinate to the smaller intellectual European; the stalwart, athletic North-American Indian, and gigantic Patagonian, are disappearing before the ever-encroaching stride of the white man; the hardy, agile Maori, under exceptionally favourable conditions for survival, withers away as Western civilisation encircles his retreat. The artistic, imitative Japanese keeps pace with his white brother through sheer force of intellectual power, while the handsome, beautifully proportioned South-Sea Islander dies out.

Look where we will, the race has not been to the swift, nor the victory to the strong; it is to outward appearances, judging by physical standards, the weak who survive through the strain and

¹ It has taken æons for the intellect of man to discover that only the unceasing labours of the despised worm render the world habitable for man and his intellect. It is a matter of conjecture, if it will take as long again for man's spiritual consciousness to recognise in the inferior woman the factor to his higher development.

stress of ages; the reed that bends, which outlives the mighty oak: the primeval forests give place to fields of waving corn.

“The meek,” says an old Book, “shall inherit the earth.” The reign of sheer force, of brutal strength, is over. It was a necessary factor in the world's evolution; but having performed its allotted task, force lays down its weapons, and serves under a milder sway. The international goal of the highest civilisation is not war but arbitration; the aim, not conquest but unity; not annihilation but mutual progress. The ideal of the nations, far distant as it may be, is the bond of an universal Brotherhood.

Turning to individual characteristics, we find that the great men of each succeeding generation have gradually changed their point of vantage, both as viewed by their contemporaries, or judged by subsequent historians. In olden days all mankind extolled the man of war, and olive-crowned the triumphant conqueror; the philosopher, the teacher, the thinker was more often than not slighted, despised, stoned, and the object of contempt to witless fools. At the present time, on whom do the nations of the world bestow most honour—on the generals or the scientists, on the successful leader of a campaign, or on the earnest discoverer of a great scientific problem? Whose names are most often on our lips—Alexander, Napoleon, Wellington, Von Moltke? or Shakespeare, Goethe, Carlyle, Ruskin, Stephenson, Faraday, Darwin, Lister, Ibsen, Edison, Emerson, Huxley, Stanley, Nansen, Tolstoy?

These, in truth, are the conquerors of Time, these are the rulers of the earth, bringing the forces of nature into subjection; these are the heroes of the world, the strongest before whom all the thinking portion of the human race bows down in reverence. The mighty warrior, the strong man armed gives place to the man of peace, the philosopher, the mechanic, the chemist, the writer, and the thinker. The triumphs of the intellect far transcend in importance and stable influence the most ferocious ravages of force. Alexander's and Napoleon's victories have passed over the race as blasts of wind, while our lines of conduct are still guided by the precepts of Aristotle and Plato; and the greatest expansion of Empire in historic days has taken place under the beneficent and peaceful rule of a woman, “the Great White Queen.”

Now, on carrying this argument further in its relation as regards the two sexes of mankind, it is a striking fact that the more advanced ethically the civilisation of a nation becomes, the greater is the preponderance in number of women over men.

To account for this inequality in part, we find—firstly, that according to the ratio of population, since time immemorial, a greater proportion of females survive the first year of life, though actually the birth-rate is higher among males. This superabundance of the female element among savage peoples led to the crime of infanticide, which, even at the present day, is largely

practised among many barbarous or semi-civilised heathen nations. So lately as 1888 the government of the North-Western Provinces in India, had to take special measures for checking female infanticide among some Hindoo castes.¹

Moreover, male children have ever been the most difficult to rear and to bring to maturity, as they are more susceptible to disease than females, and in an epidemic fall the most numerous victims. Hospital statistics conclusively prove that women possess a greater power of resistance to all diseases, especially to rheumatism, hæmorrhages, cancer, and brain affections; and also, that in others to which they are more liable, such as diphtheria, phthisis, scarlet fever, and whooping cough, the percentage of fatal cases among women is much less than among a corresponding number of men. Sudden death from internal causes, as syncope, &c., is much less frequent among women, showing that the chief organs remain unimpaired for a longer period than in men. It appears as if nature, having been careful in the making of the female organism, is also solicitous to keep it in repair, and has endowed it with greater powers of endurance and resistance to adverse influences than have been bestowed upon the male.

Each nation, therefore, in turn, has had to deal with the irrepressible and superfluous female, and, as a rule, solved the problem by promptly smothering her. But, like Topsy, "still she grewed!" Ill-usage, disease, death, did not destroy her inherent vitality.

Secondly, we may consider Christianity as the great factor in the present superabundance of women among those races which have embraced its purer code of ethics. Under the dictates of a higher morality and a greater charity, Christian nations have acquiesced in the discrepancy of numbers between the sexes, and by simply allowing the over-abundant woman to live, have tended to bring about the following remarkable result—that in England, presumably, in the van of progress, women are in excess at the ratio of 5 per cent; the actual statistics at the last census being 16,804,347 females, 15,721,728 males, thus giving a surplus of 1,082,619. In Germany the excess of women over men is at about the same ratio. In France the population is nearly stationary, yet there again the surplus of women over men is 92,000.

In America, the fact that the females are in the majority in all the original thirteen States, and those the most civilised, has created an impression that there is something in the climate or in the people that produces more women than men; but this is a popular error, for in Massachusetts alone, there were, in 1880,

1 "Men have had their revenge on nature and on her protégée. While women have been largely absorbed in that sphere of sexuality which is nature's, men have roamed the earth, sharpening their aptitudes and energies in perpetual conflict with nature. It has thus come about that the subjugation of nature by man has often practically involved the subjugation, physical and mental, of women by men."—"Man and Woman," Havelock Ellis.

437 more boys than girls under one year of age, the males losing ground as they advance in life. Stranger still the excess of girls increases in proportion to population; though in every known country, both civilised and barbarous, the excess of male births is in the proportion of 105 boys to every 100 girls. For instance, in England 1057 boys are born for every 1000 girls, and in Scotland 1054 boys for 1000 girls. In France, Germany, Hungary, Switzerland, Belgium, Holland, Sweden, Denmark, and Russia the rate is about the same. In Italy, Ireland, Austria, Croatia, Norway, and Servia, 106 males are born to every 100 girls. In Spain 107 boys are born to every 100 girls; in Roumania 111 boys to every 100 girls, and in Greece 112 boys to every 100 girls. During the first few years of infancy the death-rate among male children increases rapidly up to the fourth year, and soon obliterates the birth advantage of numbers.

It is thus seen that women, removed from the hardships of barbarism and the hideous cruelties of savagedom, are free to develop, in the milder environment of Christian civilisation, their inherent powers of endurance and longevity. Notwithstanding, therefore, the prolonged discipline from suffering, tyranny, and despotism woman has undergone through countless ages, she, the weaker vessel, wins in the race of life. Woman is a striking and ever-present example of the survival of the weakest, whether "fittest," and for what great purpose of utility in the future, we shall, I trust, make plain as we more and more earnestly study her history and realise the scope of her mission. "Man recalls the Past, woman represents the Future—the two united see the Present," was the pregnant saying of the eccentric genius, Prosper Enfantin, and much truth underlies its mysticism.¹

In the old world story of man's origin,² how beautifully does this scientific theory of the higher evolution of woman find its justification and divine verification! The man was made first, directly from the dust of the earth, the woman from the man, not from the lower organic elements, but from the perfected living soul-inspired being formed in God's own image. Among the lower animal world was no helpmeet found for the Maker's greatest handiwork, therefore a higher grade of development was necessary, and from man himself was produced the highest gift of all, the woman, who, above every other earthly influence, was to be man's guide through the affections of the heart to the higher development of human nature.

¹ It may be also observed that, as the material benefits and humanising conditions of the higher civilisation become more general, so in proportion the present birth numerical advantage possessed by males will undergo modification, and possibly altogether disappear, as it is proved that the better nourishment and environment of the mother tend invariably to the production of female offspring, and thus diminish materially the birth-rate of the males. Like will produce like.

² See Note 6.

“Which things are an Allegory.” If with man was believed to be¹ the gift of life, with woman was the preservation of life. She was to be the blood-royal of life, when the mandate went forth, “Be fruitful, and multiply, and replenish the earth.” Into her loving care was confided the future of the human race. Hers to foster, teach, protect. And it is to be noted, all duties in which she served, giving of herself willingly for the sake of the loved. Love, therefore, was to be the mainspring of her actions; and love is “the intensest, mightiest, holiest thing we know.” God is love. The Laws of Nature are founded on Love. The progress of the human race is dependent on the development of love in all the relations of life, and therefore was woman to be the human embodiment of that love which compassed the universe, and is the ultimate goal of all creation in the cosmic plan.

It is a matter of little moment, if science discovers the first woman in the first human mother crooning over her babe in the dim shades of primeval forests, and from the instincts of the animal, traces the development of maternal love; the sublime truth underlies both records of the origin of the human race, viz., that woman was the higher organism, the further step in the evolution of mankind. I hope it will be proved later on, that, ethically, she has also struggled to the van of human progress.

The more we study conjointly the spiritual evolution of the race and man's physical and mental development in the Book of Nature, we find how inseparably the two records are interwoven. One voice answereth another, one deep calleth to another. A duct of concordances is eternally heard between them; and if for a time there sounds an inharmonious note, as the sublime symphony proceeds, the perfect harmony is found to be undisturbed and inviolable. To our limited knowledge, our restrictions of time and space, much is and ever must remain a mystery to mortal eyes; but the grand trunk lines are plainly marked out, shadowed forth first by inspiration, then verified by science, and feeble and superficial as our gropings after the Truth may be, we cannot go far wrong, if we keep to these divinely appointed roads.

“External nature conceals God only, if God is not revealed through the moral and religious experience of man. After this revelation, external nature *becomes for man* constantly symbolic of the divine; each fresh discovery of a natural cause is then interpretable as only a further and fuller revelation of the supernatural Power of which all natural ‘agency’ is the effect or expression.”—Professor Fraser, “Philosophy of Theism.”

If, then, our inner consciousness admits of no other conclusion, than that the ultimate goal of the universe is the triumph of good

¹ According to Professor Jacques Loeb fertilisation carries into the egg a catalytic substance which accelerates a process that would otherwise proceed too slowly. Fertilisation is not therefore a purely vital process as has hitherto been assumed, but is simply a chemico-physical factor to aid in development what has already begun. “Fertilisation in its essence has nothing to do with reproduction.”

over evil, it is incumbent on us, as reasonable beings, to endeavour through our own individual efforts to bring about the realisation of that ideal, and to make use of such moral agents as will expedite its attainment.

Men have wilfully and blindly disregarded the naturally appointed means by which this end could have been most quickly gained. Incontestably, their contempt and misuse of womanhood has been the chief hindrance to the moral evolution of the race. Born of enslaved mothers, how could the sons be free? We wonder that history records so slow a growth in ethics, in individual liberty, in humanising charity. Could the moral and social progress be otherwise than infinitesimal during the dreary æons, when one half of humanity was kept in a state of abject slavery and degradation?¹

In the beginning male and female were equal; that point is emphasised in the most ancient traditions and records of the race. Also from the first monogamy was imposed in marital relations, and was to be the all-important factor in promoting the further physical and psychological evolution of mankind. Both these stepping-stones to the higher life were disregarded, with what disastrous and far-reaching consequences we deplore at the present day, as vice, disease, insanity, and misery multiply around us, and defile every social community.

Tardily men are awaking to their grievous responsibility in these matters; and one of the most remarkable signs of the times is the Nemesis that science, the outcome of man's enlightened intellect, has evoked out of the shades of the past, and with retributive justice, unveiled as the fruit of man's own ill-doing. Men, confronted by the results of their own researches into the mysteries of Nature, into the hitherto neglected fields of anthropography and sociology, have discovered many unpleasant and unflattering truths; for science is no distinguisher of persons, and relentlessly, ruthlessly, demolishes cunningly-devised fables and sex-biased fallacies.²

1 "It is clear from our examination of the principles of heredity, that the society in which the female sex is systematically downtrodden or enslaved pursues a suicidal course, and that the secret of human progress lies in the freest recognition of the rights of the individual woman. If there is one lesson more forcibly taught by heredity than another, it is that the interest of the sexes are absolutely *solidaire*. Treated as serfs, as mere instruments for the gratification of passion, denied education and the right of choosing their consorts, women exact a terrible penalty from the ensuing generations of men. . . . Polygamy is the practice of the majority of the human race. It is the keystone of the great religious system founded by Mahomet; Hinduism and Buddhism sanction it. . . . In polygamous countries every woman finds a home and a master. But this advantage, if it be one, is but a small set-off to the soul-deadening effects of a system which degrades not one class of women, but the whole sex, and which reacts with fatal effect upon their enslavers."—"Marriage and Heredity," J. F. Nisbett.

2 "The idea that the female is naturally and really the superior sex seems incredible, and only the most liberal and emancipated minds, possessed of a large store of biological information, are capable of realising it."—"Pure Sociology," Lester F. Ward.

Many newly-discovered scientific truths may for the moment shake our faith in the divinity of humanity; some may be unpalatable to our limited understanding, and antagonistic to our preconceived premises; some again may appear too fanciful, too theoretical to be taken seriously or practically, but we must bear in mind, that many, even at the beginning of this century of the stupendous wonders of scientific discovery, were undreamt of, and would have been considered as impossible by our grandparents, yet are now household words in every home, and everyday facts no one has the folly to dispute.

Pioneers into every field of unexplored knowledge there must be, and as the sphere of actual discovery extends, we may be certain many time-worn, time-honoured prejudices and conventional theories will be superseded by views of wider breadth and greater justice and charity.

And among the obsolete fallacies of the past, none will die so hard a death as men's stereotyped opinion of women.¹ Yet are women equal members with men of the human race, and "much more, those members of the body which seem to be the most feeble are necessary" (1 Cor. xii. 22).

On the lonely rock in the Ægean Sea the beloved Apostle saw in a vision the four stages of humanity in adoration before the Throne of God.

Of those four living creatures, the first was like unto a lion; thus signifying the animal nature of man, the reign of brute force and strength, the domination of purely virile qualities and virtues, untamed and insubordinate. Yet, "the fierceness of man shall be turned to Thy praise."

The second living creature was in the similitude of a calf, undeveloped, mild, feeble, submissive, relying on the functions of maternity for life and nourishment, assimilative, receptive, dependent; plainly portraying the dual nature of man, the development of the feminine factor the complement to the masculine, and upon which evolution humanity is only just entering, and of which man only partially realises the importance and significance. His future progress depends on the cultivation of the feminine virtues, on a return to the innocence and dependence of infancy, a reliance on things unseen, not to be comprehended, felt, and handled, on the willing faith and trustful love of childhood, the adaptability and receptivity of the youthful spirit, the subjection of the individual will to the welfare of the universal brother and sister-hood, the practical bearing of one another's burdens.

1 "That which might naturally surprise the philosophical observer is not that the female is usually superior to the male, but that the male should have advanced at all beyond its primitive estate as either a fertilizing organ attached to the female, or at most a minute organism detached from her but devoted exclusively to the same purpose. In other words, while female superiority is a perfectly natural condition, male development requires explanation."—"Pure Sociology," Lester F. Ward.

“Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” (Matt. xviii. 3).

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts” (Isa. xxviii. 9).

“The third creature had a face as of a man.”

Here the perfected mortal being, fully developed in the dual nature of maleness and femaleness, having risen above brutish animality, having put away childish things—physically, intellectually, morally “very good” in the verdict of the Maker—has attained to the measure of the stature of Christ, in the new earth wherein dwelleth righteousness.¹

“And the fourth creature was like a flying eagle.”

Surely here is foreshadowed man's highest destiny, the consummation of the human ideal, when the mortal, having put on immortality, and the corruptible earthly body having changed to the glorified spiritual body, mounts “up with wings like eagles,” knowing all in the fruition of faith, purified by love, and sanctified through service, into the light of the Eternal day.

¹ “This is the pathway to God—to fix in one's own loving heart the Divine Humanity; caring nothing for difference of race, sex, condition, opinion or name. . . . In the creation of man God makes one whole and perfect being, formed of two distinct parts. *Adam*, the *earthly*, exterior man, and *Eve*, the spiritual, *interior* one, the Soul and living Mother. . . . It is understood by all occultists that the male as he now exists is a mere half body. The true human comprises a perfect attunement of the masculine and feminine nature in one personality. Until the *two* become *one*, unrest, change, decay, death, sorrow, disease, suffering, want, bondage, injustice, selfishness, vice, and sin must continue to exist. The man separated is the source of all error and evil in the world. The male is representative of human reason which is foolishness before God. Woman represents faith or the conscience which endures for ever.”—“The Hidden Way across the Threshold,” T. C. Street. “And one asked Him saying, When shall Thy Kingdom come?” And the Lord answered and said, When the two shall be one, and the external as the internal, and the male with the female, neither male nor female.” *Saying of Christ*.

PART II

WOMAN'S PSYCHOLOGICAL CHARACTERISTICS

It is very remarkable, that when we study the psychological attributes of women, *i.e.*, the virtues and mental traits that by common consent are distinguished as especially feminine from those essentially masculine, we find the chief qualities, that are now regarded as the greatest determining factors in the higher civilisation and moral evolution of mankind.

In the old order of the world, the masculine virtues were unduly exalted of necessity, by the existing conditions of social life. The chief, the husband, the father, who by his individuality, his strength, courage, energy, and self-reliance, consolidated the tribe, defended the wife, and supported the family, was naturally considered superior to his submissive and dependent help-meets, their gentle, unobtrusive domestic virtues being overlooked and under-valued in the stern struggle for existence.

Paganism also, in the height of its civilisation, ever exalted the male type of excellence, to the prejudice of the female, and rarely recognised an equality between the sexes. It was reserved for Christianity to exalt both to an equal standard of dignity and perfection. Christianity was the great lever in the history of man's ethical evolution for the elevation of the woman, by reversing the order of human virtues, and placing those that had, in the world's opinion, been considered of supreme importance last, in the catalogue of attributes upon which the Christian character was henceforth to be founded. Love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, faith were to take precedence of mere brute courage, of self-assertion, of emulation, self-seeking, self-gratification, self-aggrandisement. The sword of conquest was to give place to the cross of service.

Social regeneration was heralded by Christ, not by enlisting in His ranks "the upper and stronger side of human life, but the under and the weaker side, not the proud but the suffering side," the poor and despised, that had no helper. Man's moral development was to be effected through agents, which he by nature contemned; the foolish things of the world were to confound the wise,

and the weak things of the world to bring to naught the things that were mighty.

And if one looks back to those lurid pages of history, and studies the condition of women at that period, what state could be more pitiable, more abject, more degraded?¹ The plaything, sport, and dupe of man. The slave to his passions, the minister to his wants, the bearer of his burdens. This abject subjection of women had moreover reacted most deleteriously upon the moral and social advancement of men themselves. Heathen civilisation was fast degenerating into the vilest depths of misery, vice, and corruption.

The whole social body was sick unto death, awaiting with its last breath some sovereign remedy. Hellenism had failed to make man moral. It appealed irresistibly to the senses and to the intellect of man; it raised the former into a worship of the Beautiful; it opened out to the latter new paths of knowledge and philosophy; it developed the brain but not the heart; it was culture from without, influencing the physical and material nature, but not the awakening of the spirit of man which would make for righteousness. The higher moral level of which humanity is capable was never even attempted to be gained in a practical form by the ancient Greek or Roman. Their philosophers spoke indeed of the virtues of truth, magnanimity, endurance, and justice, but they preached to deaf ears of the beauty of purity; the motive power within being lacking to drive or persuade men to make any radical change in their own lives, necessitating self-control and self-discipline.

In fact, men hardly realised the need of any restraints on sexual relations, nor, as far as they themselves were concerned, had a glimmering of what sexual morality included. The social evils in Greece and Rome were at their height at the period of the greatest culture. The development of the intellect had achieved nothing towards the amelioration of the common lot of humanity; it had not loosened a single fetter, nor opened the door of hope to a single captive. It had not touched the *moral* sense of man, without which any true betterment of the race was futile.

Art, science, and philosophy had, as it were, tried their hands at bringing forth the ideal mortal, and had abjectly failed. They had made no appeal directly to the spiritual consciousness inherent in humanity, though often overlaid and stifled by gross materialism and sensual indulgence. They had moreover, one and all, systematically ignored the co-operation of the female element in the composition of the race. Men had kept the balance of power heavily weighted on their own side. They had decided that there

¹ "Throughout all human history woman has been powerfully discriminated against, and held down by custom, law, literature and public opinion."—"Pure Sociology," Lester F. Ward. "This inequality has no other origin than the abuse of power, and it is in vain that men have since sought to excuse it by sophisms."—Condorcet.

was one supreme factor in the human race, and that incontestably was man himself. The feminine unit was as if non-existent, except so far as it could be rendered subservient to male exactions.

Yet men prided themselves on their wisdom and their justice. They were, however, their own appraisers. Women had been, of set purpose, rendered incapable of being competent judges of the truth of the one assertion, and had had no individual experience of the reality of the other, as justice to womanhood was as yet an unknown quantity in the sum of masculine virtues.¹

Not only therefore was man's moral evolution abnormally slow, but it absolutely appeared to retrogress; the fight between the higher and the lower nature seemed leaning towards the ultimate victory of evil, instead of the triumph of the human over the animal.

But how could that supreme culmination be gained, when women were regarded as chattels, as mere instruments for men's lusts; when the courtesan was more honoured than the wife; when polygamy was considered the best condition of marriage; when concubinage, prostitution, and fornication were regarded as necessary adjuncts of social life, and sexual indulgence was designated the strongest instinct of nature, uncontrollable and insatiable? The wife of any or of many, as the case might be, brought forth children steeped in sensuality from their birth, verily born in the throes of impurity and sin. What high moral aspirations, attributes, or virtues could be the hereditary foundation of character in the son of the courtesan? What gifts of continence, self-discipline, and purity could the owner of a thousand sexual slaves bequeath to his offspring? No! men could not attain to the highest and the best, for they were one and all sons of the bond-women and not of the free. They had enslaved their womankind, and remained in moral and spiritual bondage themselves.

But in the strange new gospel of the Nazarene there was heralded an era of emancipation, of equality, of mutual relationship, through the raising of the woman to her rightful place, reinstating her by the side of man, and entrusting her with an equal share in the regeneration of mankind. She was to be the chief human agency that Divine Wisdom had chosen for the attainment of the ultimate goal of the Universe, viz., the Law of Love.

I would not be misunderstood on this point. God has throughout the world's history made use of human tools to fulfil the highest behests; the tools were faulty, mean, poor, contemptible; but insistently they accomplished the work set them to do; and miserably deficient as woman still is, ignorant, untrained, and

¹ It is well to note that the heathen Roman law had conferred upon women, married or unmarried, great personal and proprietary independence; and in countries where the matriarchate still lingered on the introduction of Christianity, property was held exclusively on the maternal side; but, notwithstanding, the actual position of woman was a low one and in vital matters subordinate to the will and caprice of men.

apathetic, I believe her true mission is the holy and sublime one of leading men to a purer and nobler morality.

The foundations of ethical evolution rest on sexual relations. The first code of morals, the first line of moral conduct inculcated in the earliest traditions of the race, placed the relations of the sexes to each other on a definite and unalterable basis. "Male and female created He them." *Both* were made in the image of God. This is an important point that is generally overlooked; and we see here, as it were foreshadowed, the divine completeness of the Christ's individuality, which united the characteristic virtues of both sexes. "Male and female created He them;" *equal*, be it observed; no question of precedence or superiority on the part of the male. *Both* were to subdue the earth, and have dominion "over every living thing that moveth upon the earth." And the union between them was to be permanent, life-long, and monogamous; and if any submission or subjection were implied, it was on the part of the man, who gave up all for the woman. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."

No latitude here given for promiscuity, polyandry, concubinage, or any other form of sexual animality; no license here permitted for fornication or untempered lust. *One* wife alone recognised, and for her sake the man should consider the world well lost. The true path of progressive morality, monogamy, was thus early pointed out to man. He was directed how to build his house on an impregnable rock, to found his home-life and social state on foundations that could not be shaken. But madly, blindly, he chose the quagmire; and even now, after æons, only a few individuals have struggled back to the narrow path of purity, uplifted above the surrounding pollution of modern social civilisation.

In consequence of that initial fatal error, the race has progressed least in sexual morality,¹ in the evolution from animality, to true humanity; and it is undoubtedly in this relation that man requires the most stimuli and the strongest individual efforts to conquer his lower nature. So far had he missed his way, that Christ early in His ministry reiterated, emphasised, and endorsed the primeval institution of monogamous marriage; and again, in this connection, by no word of His, can be traced or founded any authoritative statement that tended to degrade the woman to an inferior position to man. On the contrary, He especially remarks, "From the beginning it was not so," *i.e.*, the marital conditions then prevalent, but, in consequence of the hardness of men's hearts to grasp the vital truth regarding sexual relationship, and to temporise with existing evils caused thereby, Moses had introduced certain qualifying measures, regarded with stern disapproval by Christ himself. In the true holy and divinely directed

¹ "There is enough reason in the world to save it, but not enough moral power" (Professor Geddings).

completion of marriage these make-shifts of man's contrivance would find no place as the race rose to the culmination of human excellence.

Thus Christianity, as no other religion had done, individualised the woman. It drew attention to the broad distinctive lines of the cosmic plan foreshadowed from the beginning, but which man had chosen to ignore. Hebraism exalted the nation, Christianity appealed to the individual. Woman learnt she had her own soul to save, her own salvation to gain; she had rights and privileges in common with man; she also was a member of the Church, a citizen of Heaven, a daughter of God. She was no longer a bond-woman, but a free agent; no longer a chattel sunk in a dead loathsome sensual materialism, but a living reasonable responsible soul, with a mission and a purpose in life.¹

With Christianity came the equality of obligation between one class and another; the equality of *service* between man and man. The rich and mighty had as equal duties to render towards the poor and humble as the latter had in their sphere of action. Duty, devotion, self-sacrifice, and love were to be on reciprocal lines. And as Christianity recognised no division of class or degree, so it also took no recognition of sex. Husband and wife were alike equal before God; and every man and woman serving the Eternal Godhead would be brother, sister, or mother of Christ. And, mark, there are two relationships in which women can stand to their Lord; men can aspire to but one. The precedence here is surely given to the woman, and why? Through the supreme prerogative of motherhood, the earthly gate by which the Divine Son entered this world of ours in human form; the human relationship of all others He most consecrated and blessed to the service of God and humanity. And herein is a great mystery. Despising not the womb of the woman, the Christos is re-born in the Spirit, in every babe issuing forth into life. God's grace, in truth, travails for the spiritual birth of every child born of a woman; thus is the earthly mother the mother of Emmanuel—*God with us*. In her has been kindled a divine spark of the Light that lightens the world.

Pre-eminently Christianity was the sanctification of service, and, by a realisation of her true duties, woman was raised once more to her pristine state of equality with man; and when one considers, in its severe simplicity, the rule Christ Himself laid down as the ideal of the marriage state, and when we remember, moreover, that He solemnly reiterated the primal injunction of the Creator, we cannot but wonder at, and deplore, the dereliction from the right path of the Apostle to the Gentiles, who, still imbued with the narrow and arrogant prejudices of Pharisaism and the inherent masculine sex-bias of Judaism, could not in its.

¹ "Women are a new race, re-created since the world received Christianity" (Beecher). But not the Christianity of the Canon law.

entirety grasp the full significance of that liberty and equality in Christ of which he was the chief exponent.

He failed, as a man, in the supreme trial of abnegation, being incapable of the great surrender of sex-supremacy, of sex-exaltation. He failed, as a teacher of divine truths, to see that in woman he had the means to hand, to further immeasurably the Gospel of love, peace, and good-will to all men. He failed to perceive that in woman, the slave, the down-trodden, the despised, the feeble and the unlearned, there was presented the human instrument, that by a divine law, as beautiful as it is inscrutable, should work through physical weakness to spiritual strength, through humbleness of heart to holiness of conduct.

Moreover the conclusions he drew from his premises were not consistent with the evangel he preached; for, carrying his interpretation of his Master's doctrines to its logical sequence, if he had not been misled by inherited sex-bias, he would have had to accept the full and practical outcome of the mysterious paradoxical ethics under the Christian administration of man's alleged superiority, supposing, for one moment, that it were confirmed by fact and experience. Thus, if a man were the master, the head, the greatest, *then*, by an oft and solemnly repeated command of the Divine Founder, he must be as one who serves, he must humble himself as a little child, and divest himself of all his assumed dignity. He must be content to be last instead of first, the lowest instead of the greatest. The pride of intellect, the lust of power, and the greed of possession had to be laid aside in the submission of the human will to the loving guidance of the Almighty. Such was the plain, unmistakable injunction of Christ, without qualification of circumstances or distinction of sex. And yet in spite of this frequent warning to, and stern disapprobation of human pride, arrogance, and self-sufficiency, St. Paul, missing the supreme mark, deliberately and systematically exalts man to the detriment of woman, and fosters anew the ingrained, inveterate tendency of men to rule instead of to serve, to bend the weak to their will, rather than submit to the subjection of their own. Paul inaugurated again the reign of force.

Undeniably the unjust and *unchristian* attitude of St. Paul towards womanhood, has retarded by centuries the true development of the human race, and stultified Christ's teaching.

Again, when I say Christianity alone has worked for the redemption of woman, loosened her bonds, and given her rightful liberty, let not the religion be confused or included with the Church, which professes to carry out the tenets of the Christian faith. The Church has ever falsified Christ and His Law.

The Church, *i. e.*, the administrative body, be it Romish, Greek, or Protestant, has almost from the earliest ages been inimical to

woman, and, while benefiting in untold measure by her unselfish devotion, by her labours, lovingly and ungrudgingly bestowed; supported by her steadfast faith, as with a bulwark in time of trouble; refreshed, strengthened, and blessed by her earnest prayers in all seasons; enriched vastly by her generosity, and munificently endowed with her dying breath, yet, has ignored her interests, her claim to equality, her plea for justice, and often ruthlessly shattered her purest and holiest aspirations. In the Roman Catholic Church the brides of Christ, devoted to a life of chastity, often discover too late that they are pledged to a career of infamy under the hypocritical cloak of religion, and have to yield themselves unwilling victims to the passions of their spiritual pastors and masters in Christ! Such is the devilish mockery with which men carry out and pervert to their own ends the precepts of the pure and holy Son of Man, their avowed ensample and their ideal.

Looking on our own reformed Church, we see the same spirit of supreme sex-arrogance and sex-monopoly. Professing a religion, whose chief virtue is humility, with a tenacity that is almost ludicrous were not the subject so solemn, and to women so potent in its issues, the dignitaries of the Church have kept every shred of temporal and executive power in masculine hands; and when, by any oversight, women have been inadvertently admitted to any participation in the government of the Church, to whose maintenance they have so largely contributed, the sapient authorities sooner or later abrogate their privilege, and exclude the female portion of the nation from any religious office or dignity.

Only so lately as the year of grace, 1898, the Bishops in the Upper House of Convocation decided, by a small majority of votes, that women should be denied the right to direct representation on the Church Parish Council.² Women may take the thankless offices of churchwarden and sexton; they are still even graciously permitted to present livings to expectant incumbents, but to sit as councillors is considered too elevated a position for any woman to attain.

I often wonder if men have the sense of the ridiculous sufficiently developed to have any suspicion of the absurdity of their illogical actions and prejudiced dicta; or how abjectly contemptible and ignoble they render themselves in the eyes of every

1 "This will never be a good world for women until the last remnant of the canon law is civilised off the face of the earth."—The Rev. Charles Kingsley. The three absolute rights of persons, according to Blackstone, were also denied women by the arbitrary code of canon law, viz., the right of personal security, the right of personal liberty, and the right of private property.

2 This refers to the convocation of Canterbury, that of York has not so stultified itself. Well may Lecky remark that "the canon law has always treated them (women) with signal injustice and contempt. Wherever the canon law has been the basis of legislation we find the laws of succession sacrificing the interests of daughters and of wives, and a state of public opinion which has been formed and regulated by these laws."—"History of European Morals,"

thoughtful woman, at the moment of their most unctuous self-glorification.

No! womanhood makes the supreme stand for liberty, right, and justice, not on the man-made regulations of the Church, but on the foundation Rock of Christ. He is in very truth their corner-stone, the conservator of their freedom, the adjudicator before whose decree the Church itself must bow; and into its innermost consciousness and outward visible working instil a little more of the Christianity of its Founder.

Thus we see, to revert to the first enunciation of the Christian faith, that its standpoint was personal purity. It made, from the date of the initiation of its principles to the world, a deadly warfare against the lusts of the flesh; it alone, among all the religions of mankind, showed "the true heinousness, the debasing tendency, the infusive virulence of sins which, through the body, strike their venom and infix their cancer into the soul; of sins which have this peculiar sinfulness, that they not only destroy the peace and endanger the salvation of the soul which is responsible for itself, but also the souls of others, which in consequence of the sinner's guilty influence, may remain impenitent, yet for the sake of which, no less than for his own, Christ died."¹

"Lust among animals is necessary, that the number of individuals, in excess of the food-possibilities, may allow, through struggle, of the influence of natural selection. In man it is the cause of the profoundest, the most far reaching diseases of body and mind."²

And it was to a world steeped in sensuality of the lowest and most degraded form that the message of the gospel came, beseeching men, as they valued their earthly welfare and their eternal salvation, to live pure and holy lives, to make their bodies temples of the Living God.

Wifehood and motherhood, the sublime mysteries of humanity, were reconsecrated to the divine service. Rightly understood, rightly used, they were to be the earthly stepping-stones to a higher and purer manhood; to a nobler growth of physical health and strength, to a grander development of the ethical and spiritual faculties.

The natural laws of reproduction had been as openly transgressed by man, as the divine restraints had been disregarded. Man, with reason for his guide, had not been as wise as the beasts of the field, with only instinct to control their actions. The divine gift to man, woman, had through countless ages been abased and abused—her dignity ignored, her purity sullied. Now, at length, she was to be restored to her pristine condition, to fulfil her pre-ordained mission, to be the true helpmeet, consoler, and guide of man. The

1 "The Life and Work of St Paul," Dean Farrar.

2 "Mind and Disease," Dr. Herbert Coryn.

relations of the sexes were adjusted once more on the primeval basis; the sanctity of marriage confirmed, and the equality of the sexes in Christ established. The beauties of chastity, purity, and holiness were to appeal to the higher natures of both men and women. To both was given the command, "Be ye pure, even as He is pure;" on both was breathed the benediction, "Blessed are the pure in heart, for they shall see God."

Woman left a dark and lurid past behind her, as she stepped out from the shadows into the light of a new day, but the future was hers, in which to work out, under God, her own salvation and that of the race. If she walked warily, and chose her steps aright, the remodelling of man's earthly image was in her hands; imbued with God's Spirit, she was the chosen vehicle to transmit it to mankind. Three great writers have expressed opinions in accord with this argument.

"Woman," says Professor Drummond, "has been put through a marvellous discipline during the long nights of history, to teach her the virtues of unselfishness, tenderness, patience, compassion, and love, so that she might become the teacher of the world; and it is quite certain, by all the laws of science, and all the traditions of the world's past, that the great factor in the future evolution of society, must be the ascent of woman."

"Woman's function," according to Ruskin, "is a guiding, not a determining one."

And again Goethe remarks, "Woman should learn betimes to serve according to station, for by serving alone can she at last attain to the mastery, to the due influence which she ought to exercise."

In these three descriptions of womanhood, we have thus an epitome of woman's virtues, responsibilities, and acknowledged vocation in the ethical evolution of mankind.

To be a guide, one must first have personal knowledge and experience of the way. To rule, one must first learn obedience. To have the mastery, one must first submit to the discipline of service. Woman must stoop to conquer her kingdom. Modesty, tenderness, devotion, purity, and self-sacrifice, the leading attributes of the ideal woman from time immemorial, are only attained by passing through the fire of affliction, and being tried in the crucible of abnegation.¹

"Morally," says Lecky in his "History of European Morals," "the general superiority of women over men is, I think, unquestionable. There are two great departments of virtue; the impulsive, or that which springs spontaneously from the emotions; and

¹ "The struggle for existence is a struggle for nutrition; reproduction, with its 'other-regard' manifests itself in struggle for the life of others. The male sex stands for the first; the female sex for the second. Out of the one arises egoism; out of the other altruism. The perfecting of 'altruism' is the goal of the entire cosmic process."—Robert Mackintosh, "From Comte to Benjamin Kidd."

the deliberative, or that which is performed in obedience to the sense of duty, and in both of these I imagine women are superior to men."

According to the opinion of Letourneau, all the leading virtues of social life, such as modesty, chastity, unselfishness, love, and faithfulness, germinated first in the heart of primitive woman. The supreme sense of duty, of conscientious service, has always been strongly developed in women of all classes, and in every varying stage from barbarism to the higher civilisation.

In corroboration of this statement, we have only to look round upon the many women of our own personal acquaintance, who follow duty through its hardest and most difficult paths because of its instinctive right. The sense of obligation, that is to say, the supreme unanswerable *ought*, is more general among women than among men; who often refuse allegiance to right, until they have justified the proposed mode of action by the logic of reason. Women, on the contrary, act on the impulse of the divine intuition of conscience, even when the good to be obtained appears doubtful and unsubstantial, and the way hard and unattractive. For women seldom follow duty, because it will give them pleasure, but because their conscience dictates no other way is possible. Self-sacrifice is not so often unhesitatingly undergone by women, because in the end it produces an exquisite feeling of satisfaction, but because, from their point of view, an act of devotion, of giving up their own will, appeared the only, the best thing to do, as consistent with their feelings of right and wrong.

We see this scrupulous judgment upon the supreme right of duty, before all other considerations, carried into the small details of life; and in consequence, women's work is, as a rule, more conscientiously performed than that of men. They are more punctilious in small matters; and as teachers, clerks, writers, factory hands, and assistants and workers in other vocations, employers will give the preference to women's labour, owing to their tasks being efficiently, honestly, and thoroughly performed.

To this punctilious regard for duty, and its due performance for the sake of right, though often enforced at the command of a cruel and hard taskmaster, men owe their inherited courage and determination to endure and to conquer in the face of difficulties whatever may betide. The unswerving stolid devotion to a daily round of duty on the part of the mother begets in the child the endurance to brave the storm and the courage to fight the foe.

It is in a large measure to their mothers that men owe their powers of organisation and their ability in shaping national polity; women, having through the wise, tactful, methodical, and thrifty ordering and management of their households inculcated in their sons the qualities requisite for the wider field of civic and political administration.

Again, the patient suffering of women has reacted on their offspring in a most remarkable degree. Through its transmitted agency, men have, at their best, an instinctive courage, which almost forces them to conceal physical pain, and to court danger instead of avoiding it. The devotion to, and love of home, primarily engendered in the mother, united to the absorbing maternal instinct, which impels the weakest woman to defend her child, and willingly to sacrifice her life for its sake, when transmitted to the son, evoke the more comprehensive quality of patriotism, the love and pride of race and country. And when men are applauded for heroic deeds done in the full blaze of day; when they are immortalised as demi-gods if their life-blood has flowed for the common good, the world is apt to forget the debt of gratitude it owes to the unselfish ministry of love and duty performed in obscure homes by unknown mothers; each of whom had gone with unflinching courage through the valley of the shadow to bring forth a new life upon the earth. The abnormal heroism of the son but reflects the normal and therefore unrecognised heroism of the mother.

Even so prejudiced a woman-hater as Schopenhauer was fain to admit his belief that the intellectual qualities were chiefly transmitted to the offspring by the mother; and though no hard and fast rule can be proved in the laws governing heredity, in accordance with his statement, yet many well-known facts tend to give it a substantial verification. For a study of biography especially reveals the important factors, the intellectual calibre and strongly developed individualism of the mother, have been in the development of the world's greatest men. In almost all cases their intellectual powers can be traced to the female parent;¹ and it is also an exception to the rule when a father transmits his distinctive talents to his children; the sons of the greatest geniuses have often in fact been wanting in ordinary mental capacity. Men, therefore, for their own sakes, taking the lowest and most selfish view of the question, should concur in and further to the best of their ability the full development of women's mental abilities—stunted hitherto from their birth. Scientific observation proves more clearly, day by day, that *naturally* there is *no* difference in the intellectuality of average children of both sexes until they reach a certain age, when the present educational training differentiates

¹ "Sex is determined by the superior parent, also the superior parent produces the opposite sex."—Starkweather.

If this theory is carried to its logical conclusion, on the basis of facts, statistics give proofs towards its probability. First, more males are born than females. *therefore* the average mother is superior to the average father. Second, the greater proportion of illegitimate children are girls, pointing to the superior birth status and education of the male seducer, and to the transitory bettered material conditions of his victim. Thus by the inexorable Nemesis following on evil, the sin of the father is perpetuated in another edition of the mother.

In reality these elementary hypotheses are discounted by positive data. The determination of sex is proved to be a matter of nutrition, light, heat, environment, etc., and the metabolism of the mother is the true determining factor.

between the boy and the girl, always to the detriment and restraint of the latter.¹

"There is good reason to believe," says Havelock Ellis, "that girls are more precocious in intelligence than boys. . . . Then De Launay remarks, that among children under the age of twelve, teachers in mixed schools find that girls are cleverer than boys."²

Paul Lafitte gives corroboration to this statement, and draws special attention to the greater receptive faculties of women. "When children of both sexes are educated together, it is the girls who are at the top during the first years; it is at that time, above all, a question of receiving impressions and keeping them, and we see every day that women, by the vivacity of their impressions and their memory, are superior to the men who surround them."³ It is indisputably this supreme aptitude for instant assimilation which renders women so superior to men in the art of teaching. One of the most important and noticeable results of the system of co-education in the United States has been the vast augmentation of women-teachers. As soon as women become qualified by education, they supplant men in the art of imparting knowledge to others. Given the opportunity and the necessary training, and women will probably be the future teachers of the race in every civilised country; for they already possess two necessary adjuncts for the office—quick perception and unflagging patience. As it is, 70 per cent. of the instructors in the State schools in America are women, and in England we are fast approaching the same ratio in the elementary schools. Yet, according to the Pauline doctrine, women were not to be permitted to teach! The supreme qualification of a teacher is not by any means the possession of superlative genius, but the distinctive gift of being able to impart and make lucid and intelligible to others the knowledge he has gained himself. A woman often has this faculty highly developed, even when her intellectual abilities have been cramped and distorted by a false system of education, which, happily, is fast being superseded by broader and more generous views as to the equal relations of the sexes.

For to succeed in her grand rôle of teacher, it will not be enough that the ideal woman should be painstaking, patient, conscientious and unselfish. A perfect character in either sex is a combina-

¹ As Law says in "A Serious Call," speaking of women—"They are not, indeed, suffered to dispute with us the proud prizes of arts and sciences of learning and eloquence, in which I have much suspieion they would often prove our superiors; but we turn them over to the study of beauty and dress, and the whole world conspires to make them think of nothing else."

² "Man and Woman."

³ "Le Paradoxe de l'Egalité,"

"There is also no ground for the assumption that the brain of woman is inferior to that of man."—"Sex and Society," William T. Thomas.

"The two sexes are equal in cerebral development, and one might even maintain that woman is further advanced in evolution than man."—Broca and Topinard, "Revue d'Anthropologie," July 15, 1897.

tion of the leading individual virtues of both. Woman must therefore add to her distinctive attributes, justice, courage, patriotism and magnanimity. Nor again does it suffice that the ideal of the perfect man should only include the recognised masculine virtues.¹ Christianity has welded in one perfect whole an ideal type, possessing in equal degree the supreme qualities of both sexes, and it is by judging the life-work of a man or a woman by that sublime standard of complex unity, one can form a true estimate of the completeness or incompleteness of individual effort.

To carry out her appointed mission to a successful issue, woman must cultivate this mind of larger growth, must develop hitherto extraneous virtues, so as to cope, to the best advantage, with novel and unexperienced phases of thought, of danger, and of responsibility.

Before entering on a campaign, or attacking the enemy's strongholds, it would be as well for women to take cognisance of their position, their strong points of vantage; what is in their favour, and what militates against their success. They must consider where the organisation is defective, where the munition of war is insufficient and the matériel obsolete. To win and to make victory assured and permanent, much of the old and foolish lumber of the past must be cast away; and the faults, the frailties, the vanities, and the follies of the sex undergo as severe a criticism and ostracism as women's many virtues and estimable qualities receive full and just recognition.

We may assuredly place in the first rank of women's attributes, that intuitive religious perception, which secures to them the sublime aid of faith and hope in their daily routine of toil and sorrow. Women's greatest and highest prerogative is this capacity for faith. They possess that sixth sense of spiritual perception which with many men is dormant and even seemingly non-existent. Having once believed and embraced the divine truths and consolations of religion, a woman seldom is persuaded to depart from them, or to wander into the wilderness of doubt. Women, therefore, "supply much of the living spiritual substance," that lessens the materialism of humanity, and no great religious movement but has been furthered by the important part, the fervour and enthusiasm of women have played in it.

More especially has every revival of practical Christianity numbered among its most ardent supporters women of every class and condition of life. This was notably the case in the time of the Reformation, in the religious revivals of Wesley and Whitefield, of the Ritualistic movement, and is now in the organisation and pro-

¹ "Great geniuses, men like Goethe, Shakespeare, Shelley, Byron, Darwin, all had the feminine soul very strongly developed in them . . . Great poets . . . were men in whom the female mind within had been more than usually developed."--
"The Alternate Sex," Leland.

mulgation of the Salvation Army, with other kindred associations at the present day.

It is also to be noted that in all the great world religions, though the doctrines and ritual emanated from and have been controlled by men, women were made responsible for any act of devotion entailing self-sacrifice, more especially when the act of self-sacrifice was one of subserviency to men's passions, as in the sensual temple ritual. Women, in fact, were to be the practical exemplars of masculine religious theories. Christianity alone enforced the same rules of discipline upon both sexes; though, within a few years of its initiation, men occupied themselves more over the belief of their neighbours than in the amendment of their own conduct.¹

We therefore find that women, schooled for generations in religious practices, seldom go through that conflict with unbelief which besets intellectual and scientific men; their spiritual faculty being so strongly developed, that the critical mind, the strictly reasoning powers, are kept in abeyance to the living faith grasping unhesitatingly "things unseen." With them all things are possible; there is no border-line between the natural and the supernatural. Persuasion and belief have "ripened into faith, and faith becomes a passionate intuition." Thus most women, on entering adult years, are still believing, practical Christians. Their lives, in some measure, are consistent with their religion. They have not to battle with fierce and almost uncontrollable passions; they can, serenely and unmoved, go on their appointed way, undisturbed by the lower instincts of human nature.

With men, in the age of fiery youth, the conflict with the old Adam is ever sharp, continual and persistent. Finding, therefore, that their lives are not in unison with the ethics of Christianity,² they, as a rule, make a religion for themselves, compatible and adaptable to their mode of life. Nothing, it appears to me, is more sad, more disheartening to the belief of truth and consistency in humanity, than the consideration of those paltry subterfuges, shallow arguments and plausible sophistries with which men strive to excuse their manifold shortcomings, their falls and their degradation, by shifting the responsibility of their sins on to natural instincts, and the inadequacy of Christianity to meet their individual necessities. Their actions being inconsistent with morality, they miserably quibble over degrees of moral conduct, and balance their defections in one direction with their strict fulfilment of the moral law in another; as if one commandment could

¹ Lecky says, "As to the so-called rescue work undertaken by the Church among fallen women in the Middle Ages, it is an incontestable fact that the Church first made the fallen women, of whom 100,000 were victims of the dissolute habits of the English clergy. The Church naturally made it an act of merit for a layman to marry the cast-off mistresses of her priests. The popular religion in this, as in other cases, was made to bend to the new vice."—"History of European Morals."

in practice be pitted against another, and an infringement of the seventh be condoned by obedience to the ninth!

The majority of women treasure no delusive fallacies of this nature. Moral character has more weight with them than intellectual power. They have come to see, "that cleverness, success, attainment, count for little; that goodness or 'character,' is the important factor in life."—*Romanes*.

Personal experience has shown them that mere cleverness does not conduce to the happiness of home; goodness alone smooths life's pathway and mitigates its sorrows.

Statistics of suicidal mania bring out some interesting points bearing on this subject. Women, as a rule, bear the ills of life with a patient endurance and a sublime resignation that preclude all desire for self-destruction. The percentage of suicides among men is then much higher than among women, and there is added to this fact this strange anomaly, that the suicidal mania increases among men in exact proportion with their intellectual advancement—physicians, lawyers, and the liberal professions furnishing about one-fifth of all the cases.

The ratio is exactly reversed with women. In uncivilised countries, so as to escape the hideous barbarities of savage thralldom, women often commit their tortured bodies to the waters of forgetfulness, and in death find a refuge from their wrongs; but as they come under the influence of Christianity in Western civilisation, they face the manifold cares of life with a calm endurance and moral courage begotten of a holy faith. It is this steadying influence of woman that has deterred many a man from committing a rash and fatal act. "The real religion of the world," says Wendell Holmes, "comes from women much more than from men—from mothers most of all, who carry the key of our souls in their bosoms. . . . I have been ready to believe that we have even now a new revelation, and the name of its Messiah is WOMAN!"¹

And again elsewhere he remarks, "Very certainly there is much more of hearty faith, much more of spiritual life, among women than among men in this world."

Coleridge also observes, "Christianity is within a man, even as he is a being gifted with reason; it is associated with your mother's chair, and with the first remembered tones of her blessed voice."²

It is often this early religious influence of teaching and example that, in after years, becomes the lodestar of a man's hope, guiding him from the depths of despair to the peaceful yet invigorating altitudes of renewed effort and moral reformation.

At the International Penitentiary Congress, held in Paris in 1895, the importance of female influence and tuition in the early years of youth was fully recognised. In his report to the Secretary of State for the Home Department, Mr. Edmund R. Spearman

1 "The Professor at the Breakfast Table."

2 Table Talk.

thus speaks of the conclusions arrived at by the majority of delegates: "In these days it is admitted on all sides that our only chance of diminishing crime is by dealing with the young, and to deal effectually with the young a woman's influence is necessary. This was insisted on by nearly every speaker at the Congress. In ninety-nine cases out of a hundred it is either the want of a good woman's influence, or the influence of a bad woman, that has brought the child within the meshes of the law, and it is our duty to the child and society at large to apply that good influence to the regeneration of the juvenile offender. A man, however kind and well-intentioned he may be, can never enter into the confidence and know the true character of the child as can a woman."

And again he says: "It is a well-known fact that women exercise over boys, even the very worst, if they are handed over to their care young enough, an influence the secret of which the best of men never possess."

Being then endowed with this mysterious and spiritual gift, how careful and jealous should women be that it is used aright; never abused to lowly sordid ends, but exercised only to soothe and comfort, to encourage and elevate.

The purest and best of men look for much from women, let them not be disappointed in the high hopes they entertain.

"It is in the hospitable soul of a woman that a man forgets that he is a stranger, and so becomes natural and truthful, at the same time that he is mesmerised by all those divine differences which make her a mystery and a bewilderment."¹

But we must look on the reverse side of the shield and face the incontestable fact, that where woman has fallen from her high estate, she falls immeasurably lower than man. According to official statistics, "the greater number of offences of which women are convicted are among the more grievous, while as regards the most grievous offences against life, the number of women concerned is actually greater than that of men."²

The worst excesses of human vice, cruelty and blood guiltiness, in the French Revolution and in the Paris Commune, were perpetrated by the lowest class of women, fiends in human form. When once a woman has lost her distinctive attributes, she plunges deeper into the abyss of sin and degradation than a man, and unfortunately is more difficult to reclaim. The authorities in charge of reformatories declare there is more hope for the hoary male criminal than for the young depraved girl still in her teens.³

1 "The Poet at the Breakfast Table," Oliver Wendell Holmes.

2 Westermann's "Monatshefte."

3 Cranial abnormalities are, however, found more often in the male than in the female skull among the criminal classes. "If the criminal woman is compared with the normal woman, she is found to approach more closely to the normal man than the latter does: while the corresponding character (femininity) is not found so often in the criminal as in the normal man."—"The Criminal," Havelock Ellis.

In woman the extremes of good and bad meet. In the best women the altruistic sentiment is more highly developed than in men; in the worst it appears entirely obscured and obliterated. According to the wise man's dictum—

“All wickedness is but little to the wickedness of a woman”
(Eccl. xxv. 19).

And Tennyson's criticism is equally severe—

“For men at most differ as heaven and earth,
But women, worst and best, as heaven and hell.”

What Tolstoi calls “the awful aspects” of woman might well appal a devoted champion of the sex, were it not obvious, that the cases of abnormal depravity among women excite abhorrence and astonishment in the proportion that they differ from and fall short of the high preconceived ideals formed from the average woman. Men appear instinctively to expect a higher standard of moral conduct in a woman than in a man, and though they tempt her to the fall, are the first to measure its depth.

Man has often been designated as the will of humanity, woman as the soul: man possessing the intellect, the wisdom of the mind and head, woman, the intuition, the love and purity of the heart¹ and spirit; love and wisdom united, fulfil the highest law of the universe, and into woman's hands is placed the task of transmuting man's grosser materialistic nature and hard positive intellect into true wisdom, through the crucible of her purest love and devotion. Intellect can truly subdue the earth, love alone can gain heaven.

A woman's kingdom is then the heart of man, and being essentially more temperate than man, more capable of restraint in her passions, purer in conversation and behaviour, she instinctively raises the moral tone of those around her. Character, in the average woman, is thus the all-in-all of life. To lose the precious aroma of character is to most women equivalent to the loss of life itself.

In these days of “the rehabilitation of the flesh,” the undisguised worship of the animal in man, and the unqualified license permitted to the press in the dissemination of immoral literature, it is well that women should make a stand, and regardless of conventional restrictions, unfurl the banner under which they mean to fight once more the battle of Christianity. For “the unchaining of the slumbering beast in man, the denial of responsibility, the

According to Lombroso, congenital criminals are more frequently male than female.

Though women form the large proportion of the population they contribute but a comparatively small number to the prison, pauper and imbecile class of the community in all countries. They are, in England, only one-seventh of the criminal class. The number of unmarried male criminals far exceeds the married.

¹ “It is the heart and not the brain,
That to the highest doth attain.”

repudiation of the very idea of moral discipline—these are the forces that in many quarters have come once more to the front. The battle is set in array by the powers of anarchy and animalism against the whole ideal of Christian, that is to say, of modern civilisation.”¹

If the outcome of scientific research is to bring ever more and more definitely into tangible form, the realisation of the hypothesis, that “the universe in which we find ourselves does seem to be a universe which as illustrated by this planet of ours, has been slowly making for the gradual development of *persons*, or moral agents, as its ideal goal,”² then we can gauge in some degree the vast importance the *character* of women becomes as a factor in the elevation of the race; and why, instinctively, from the earliest ages, and among the most primitive peoples, women have ever been to the fore in ethical progress.

Repulsion of license, and sensitiveness to familiarity of approach were inherent in the fundamental feminine organism, which, in the higher evolution of woman, blossomed into the beautiful flower of chastity with its attendant virtues. But, with all this high sense of the importance of moral character, in order to fulfil the whole duty of woman, it is not sufficient that women should be temperate, loving, chaste and unselfish, the force of their example must be electric, so that by direct influence these feminine virtues may permeate the whole mass of humanity, become, as it were, the leaven of true civilisation.

Women have ever been subjective not objective; they have therefore, as a rule, been content with the personal negation of vice, not striven to decrease its volume and intensity, except when brought into direct contact with its effects. Then even the effect weighs more in the balance than the cause; for women, being mainly deductive,³ do not often give that prominence to patient study of fact and detail, to cause and effect, that reason demands, and thus their crusades against intemperance, vice and depravity, instigated by pure and unselfish enthusiasm, lose half their efficacy through a lack of sufficient technical and scientific knowledge.

They are also apt to despise through ignorance, natural, physical and normal limitations. In the pursuit of the ideal, they would, without fear of consequences or regard for qualifying circumstances, ride rough-shod to the attainment of the course their principles and sympathies advocate. They do not weigh with sufficient justice and deliberation the conflicting claims of various

1 Professor Seth, “The Contemporary Review,” May, 1898.

2 “Philosophy of Theism,” Professor Fraser.

3 “Women, by encouraging in men deductive habits of thought, have rendered an immense, though unconscious service, to the progress of knowledge . . . Now, there are several reasons why women prefer the deductive, and if I may so say, the ideal method. They are more emotional, more enthusiastic, and more imaginative than men. They therefore live more in an ideal world . . . they possess more of what is called intuition.”—Buckle on “Influence of Women.”

interests, the *pros* and *cons* of a contested opinion, the relative distinction between the smaller and the greater good; and often, for the sake of lessening a comparatively insignificant evil, do harm to a better cause by weakening their position, through exaggeration of sentiment, in lieu of employing reasonable discrimination. A woman's sympathy invariably inclines towards the weak and the suffering; but in the future development of woman, a warning note must be struck, her sympathies, acute, pure, and disinterested, as they may be, must often be kept under a judicious restraint; or the greater scope given to her influence, social and political, may tend to bring about disastrous results, little contemplated by the women who are now earnestly striving for the concession of their just rights.

For instance, unless compassion and condemnation of wrong are equally balanced, the grossest injustice to the community at large may creep in; and leniency to weakness may end in condonation of absolute evil; tenderness degenerate into vicious sentimentality, and compassion for the sufferer into license for the offender.

Even without the possession of direct political power, woman's influence has been in the past incontestably great; she has been by turns man's joy and terror. The history of the world conclusively demonstrates the fact that, in every great movement, tragedy, reform, and change, we must *chercher la femme*, for in all and each some woman, good or bad, has played a prominent part; in each great man's life a woman has been the arbiter of fate, and the (perchance unacknowledged and unsuspected) influence inspiring the whole tenor of life.

Otway's contradictory descriptions of woman's influence are typical of man's opposite opinions regarding womanhood through all time.

The first is a panegyric—

“O woman! lovely woman! Nature made thee
To temper man: we had been brutes without you.
Angels are painted fair, to look like you:
There's in you all that we believe of heaven,—
Amazing brightness, purity, and truth,
Eternal joy, and everlasting love.”

The second gives the other side of the picture—

“What mighty ills have not been done by woman!
Who was't betrayed the Capitol? A woman!
Who lost Mark Antony the world? A woman!
Who was the cause of a long ten years' war,
And laid at last old Troy in ashes? Woman!
Destructive, damnable, deceitful woman!”

Historical study bears out the truth of both of these opposite views; woman has ever been the hidden mainspring of action for good or for evil.

In the liberation of the slave, in the rescue of the fallen, in the elevation of the lowly, the amelioration of the prisoner's lot, and the reformation of the sinner, woman has been and is in her true sphere of action; and as the teacher and guide of youth she reigns supreme above every other influence.¹ Woman has, moreover, in the great democratic tendency of the age played quite as important a part as man. Possibly her influence here, ever on the side of the weak, has, unsuspected, been the more vital factor than the unrestrained energy of man. She has inspired, while man has worked; and often, it must be granted, he has made sad havoc in striving to reach, by too hasty methods, beautiful and sublime ideals. For man's ways are mostly revolutionary, instead of evolutionary, and therefrom arise the wars, discords, and inequalities in the world. He has tried to forestall the slow, irresistible forces which, unconscious instruments in the hands of a controlling Power, are making for the progress of the world. Woman, by nature, works more slowly, quietly, and persistently; her influence, like rain, filters down to the nether springs of life. Men prefer the lightning flash or the subversion of an earthquake.

As Amiel remarks, "The virtue of the sex is the occasion of mutual teaching—the woman preaching love in the ears of justice, and the man justice in the ears of love;" but, we may add, tardily.

The triumph of democracy signifies the emancipation and elevation to supreme power of the weaker portion of humanity, and is thus closely allied with woman's liberation. The various democratic, socialistic, and communist federations are agreed upon one point, viz.—the equality of the sexes, and the enfranchisement of women. The most unforeseen circumstances, the most occult influences, appear to be working for the freedom of our sex all over the world. For this reason it behoves women to be careful in espousing any cause, that, through unreasoning enthusiasm and indiscriminate compassion, they do not hasten vast revolutionary measures, whose advent and effect they would be the first to deplore.

In keen powers of perception woman has decidedly a natural advantage over man, grasping quickly, and bringing into focus a number of facts, points, and details, and condensing them into a reasoned whole, with a facility bordering on direct intuition. When intellectually developed equally with man—and such cases are rare—she differentiates more rapidly a given subject into groups or classes, and though she may lose in profundity of thought and study, she as a rule maintains her balance by her quickness and receptivity. The majority of women, however, are inclined to ignore general rules in their eagerness to attain a given end, often laying themselves open to the charge of irrationality, when in truth their acute powers of perception, overleaping time and

¹ "It is in all cases the woman who watches over, teaches, and guides the youth."—RUSKIN.

space, have discovered the solution of a problem, in search of which men will still be groping in uncertainty and indecision.

“Woman, however, is a contradiction still;” for with all their intuitive forward aspirations and spiritual ideals, women possess a counteracting conservatism of character, that serves as a clog-wheel on any violent extreme or revolutionary project, and it is this inherent safeguard which must be kept as a reserve force in the future advancement of democracy, so as to stem the current of ill-advised and undigested impulses, however generous and plausible they may appear to be. It is in a great degree to this combination of unreserved disinterested enthusiasm on the one hand, and fearful ultra-precaution on the other, on the part of women, that society owes its sure and steady progress, and its immunity from violent cataclysms. “To make haste slowly,” is a proverb womanhood has put, through all ages, to practical illustration.

I doubt exceedingly if the weakness of will and vacillation of purpose, attributed popularly to woman, can be authenticated by general experience. Women have certainly a greater power of adaptability to circumstances and environment than men; and oftener than men, see the expediency of bowing to stern necessity, giving up their own will in lieu of imperiously asserting it. This gift of tact and compliance, born of manifold and (at the time) insurmountable limitations, cannot be designated weakness of will or purpose. The greatest ends have more often than not been gained through conciliation, rather than by violence.

In all the famous women of history, where scope has been given to their powers, we note a resolution, a strength of will, and a steadfastness of purpose equal to a man's; and moreover, when a woman espouses a cause, she is quite as determined to run all risks in its promulgation, and to secure its ultimate victory, as a male champion. We remember how the old couplet runs—

“He is a fool who thinks, by force or skill,
To turn the current of a woman's will.”

Woman's sphere having been hitherto a circumscribed one, her comparative force of will has been disregarded as a factor making for solidity and compactness in the social fabric. Yet in the daily routine of her household cares, in the supervision of servants, and in the regulation of social duties, woman, as a rule, displays quite as much decision of character, promptitude of resource, and stability of aim as any man in his profession, trade, or avocation. The field of labour and ambition may be smaller, but there appears to me very little difference in the metal of the tool used. Women, when called upon by circumstances to perform some extraordinary task under a sudden emergency, have seldom failed to respond; nor hesitated in any supreme crisis to carry out a fixed purpose.

Exterior sweetness and gentleness of demeanour joined to an unfaltering will have often compassed a mighty end. But so it is, that in everyday life woman's aims, being more governed by home affections than those of man, and necessarily less openly ambitious and enterprising, receive little recognition from the world at large. Like the mills of the gods, her will grinds slowly, but it grinds most of the grist that replenishes the world.

It is universally granted that women display great powers of self-restraint in times of sorrow, peril, and suffering, evincing a noble strength of character, that unflinchingly against a sea of troubles bears a brave face to the unsympathetic world. Their patience under a burden of unmerited reproach and incessant insult is proverbial; yet this virtue, carried to excess, has often compromised women's position, and accentuated women's traditional inferiority by an undue encouragement of men's masterfulness and arrogance. The patient Griseldas, slaves to unholy masters, have retarded the race's progress by æons. There are many women who have not yet differentiated between resignation and faith. The one meekly submits to the stone before the sepulchre, the other believes in the possibility of its removal. The one leaves things unimproved, the other works for reformation.

If to woman's superior moral attributes had been added earlier a more extended knowledge of all subjects relating to social and political life, the advance of true civilisation, based on the equality of both sexes, would have been much accelerated. Moral superiority, to be effective, must be united to superior wisdom; the one is dependent on the other, and, undoubtedly, women's characteristic virtues—tenderness, love, patience, forgiveness, and compassion—have been weakened in their influence and utility, through being unsupported by a wider sense of moral obligation beyond the narrow precincts of domestic life. The duties of women, as citizens and national units, have not been fully realised by the majority; therefore their very virtues, which should enrich and benefit all mankind, are stunted and cramped in their growth and diffusion. The ideal woman, as the ideal man, must combine the moral and intellectual attributes in equal proportions, and thus attain the highest standard of which human excellence is capable. As in all departments of mental action that depend on the affections or emotions, women are naturally more gifted than men, they possess at the outset of life a lever towards the regeneration of mankind, whose potency no one can deny; for the best men are led by their affections quite as readily as women, and a good, pure, loving woman holds a man's heart in the hollow of her hand.

Professor Romanes was of opinion "that women are gifted with a more acute and facile power of acquisition than men, while they are less able to originate ideas, and therefore not so well qualified to take the lead in intellectual work;" and this statement bears out my argument, that women will not rival or supplant men in

their purely mental capacities, but rather supplement men's intellectual triumphs by ethical virtues.

"Women's power," says Ruskin, "is for rule, not for battle; and her intellect is not for invention or creation, but for sweet ordering, arrangement, and decision." I take it, that the true aim of the woman's movement of the present day, is the ultimate ascendancy of justice, truth, and holiness; the foundations of character, rather than the triumphs of intellect. It is, therefore, a movement in which the ethical and spiritual faculties of men will be brought into play rather than the intellectual. It is the evolution of the heart, not of the head.

Women, up to date, are, as a majority, far below men in intellectual ability.¹ They will have to make tremendous headway before they, as a body, are on a par with the sterner sex; therefore I opine, it is not on purely intellectual grounds women will compete with men, or co-operate with them in scientific labours; they may come up to the average standard of the average university man; they may in some few cases surpass it, but they are not likely in men's special mental achievements to dwarf them.

The pioneers and advocates of the higher education for women, and the many earnest and talented women-students of the present day, may take serious exception at this remark, but, in the face of facts, sentiment must bow. As Lombroso curtly generalises, "In the history of genius women have but a small place." But though he ever speaks disparagingly of women's brain power, he seems purposely to ignore the fundamental physiological bias of the sex which does not tend to extreme variety. "Every one will admit that strenuous spasmodic bursts of activity characterise men, especially in youth, and among less civilised races; while patient continuance with less violent expenditure of energy, is generally associated with the work of women."² The female organism is, by its very nature, limited in certain directions, so that it may develop functions that are essential to its perfect well-being and utility. Each sex has its different vocation to fulfil in the career of life, and one might as justly stigmatise men for the absence of purely feminine organs, as expect in women a dual development which would be abnormal at the present phase of evolution.

1 Here, to prevent misconception, I would emphasize the fact that the brain, like every other organ and function, must be exercised constantly to grow and develop. Women's intellectual gifts were ever denied expression through being cramped and confined within certain stereotyped limits. The inequality in the expression of brain power has been due to artificial restrictions not to natural disabilities.

2 "The Evolution of Sex," Geddes and Thomson.

"Endurance is also a factor of prime importance in intellectual performance, for here as in business life 'it is doggedness as does it'; and if women's endurance and natural ingenuity were combined in intellectual pursuits, it might prove that the grey mare is the better horse in this field as well as in peasant life."—"Sex and Society," William T. Thomas.

There is, moreover, this point to be considered, that, according to the laws of heredity, few men have as yet had time to develop transcendent genius. It took 180 years after Newton before Darwin was produced, *i.e.*, there was an interval in which, among nine generations of men, free to enjoy every educational advantage, not one individual approached the highest intellectual standard. Can history point to two Platos, two Euclids, two Shakespeares, two Miltons, or two Dantes? The American people have not yet given a superlative genius to the world; yet it is acknowledged they have had for four generations the best educational stimulus. Women of Western civilisation have only benefited by the higher mental training for the short space of thirty years; no one, therefore, can forecast what triumphs may yet be in store for the sex in future, when the influence of environment and equality of opportunities have begun to tell on the race. But, in the meanwhile, the laurels of Plato, Virgil, Dante, Goethe, Shakespeare, Newton, Darwin, Huxley, Spencer and Tennyson, will remain undisturbed on masculine brows.¹ It is not by the ascendancy of intellectual powers, though cultivated, they will be indispensable adjuncts to attain the ultimate goal, that women will work for righteousness. And here again, we find inspiration inculcating the seeming paradox—“Hath not God made foolish the wisdom of this world? . . . Not many wise men after the flesh, not many mighty, not many noble, are called.”

The forces and triumphs of the intellect unaided will never revolutionise the world of morals; and in the great field opening out for woman's labours, the intellectual faculties, developed to her lasting benefit, will nevertheless be subordinate to a higher evolution. For it is assuredly in the tardy development of true morality, in the practical teaching of Christian ethics, woman will find her true vocation.

It should be woman's highest aim to render Christianity workable; to make it, not a religion of ceremonial, ritual, or philosophical disputations, but a religion of character, living, working, transforming.

Christianity, *i.e.*, the life of Christ *in us*, can alone touch, with the healing hand of the physician, the social sores that disgrace our civilisation. Moral courage, founded on the reality of Christ's example, will alone face and conquer the insidious foes slowly sapping the vitality of the nation's youth. Young men must realise, that the highest type of manly heroism is to be found in the stern and never-ending conflict with the powers of sin; that a moral victory over the lower passions of humanity is of more value

¹ Possibly woman's intellectual achievements have not had full recognition in the past. Only a few odes of Sapho were preserved; the *Odyssey*, incontestably proved by Samuel Butler to be the work of a woman, is still ascribed to Homer, and the *Epistle to the Hebrews*, which Harnack credits to Priscilla, is not yet accredited to her in any version of the Bible.

in the true progress of the race, than any laurel crown won on a field of battle.

Woman by selection, through long ages, has perfected in man all the virile virtues, the best and fairest of womankind having ever fallen a spoil to the conqueror during the reign of sheer force. By hereditary transmission woman has moreover rendered men intellectual; she has now to render them moral; to work for temperance, soberness, and chastity; to counteract and modify through a true knowledge of the functions of womanhood, the abnormal and destructive tendencies of the masculine nature. And to woman, it may yet be vouchsafed, that through the shades of earth she may catch a gleam of heaven, and beyond the sorry failures here, look forward to the great completeness as she learns and serves, loves and teaches, "till the white-winged reapers come," to harvest in her sheaves.

Another characteristic of women, which must be taken into account in summing up the various qualities for and against their political and social advancement, is their incapacity for organised unity of action. Men can, as a rule, be linked together in the closest of bonds, for the furtherance of a common cause; they will, as is amply exemplified in the case of Trades' Union strikes, endure the greatest individual hardships for the sake of an abstract principle; and putting all personal feeling aside, remain staunch through thick and thin to their appointed leader. Men thus prove themselves unselfish in a public interest, and most selfish in their disregard of the miseries their voluntary adherence to extraneous authority entails on those nearest and dearest to them in the domestic circle.

Women, on the contrary, have an inborn antagonism towards making their own individual interests in the present subservient to the good of the common sisterhood in the future. The reformers, sympathising with the victims of the sweating system, find that the greatest stumbling-block in the way of redress is in the attitude of the sufferers themselves, and the utter want of combination among them on the basis of a common sex. The cry of a hungry child will sever any bonds of extraneous authority. They cannot see those they love suffer unmerited privation for the possibility of a future gain.

This statement may appear to be a contradiction of the acknowledged unselfishness of women; but a little observation will make clear the distinction, that women individually are often extremely unselfish in their immediate home circle, but criminally selfish, as a body, towards the community at large. They will ungrudgingly give up their very lives for a personality, yet seldom be moved out of a lukewarm interest for the sorrows and sufferings of humanity in the aggregate. They will fight for an individual, but seldom long for an abstract right. The emancipation of women would have been accomplished centuries ago, if the few who struggled for

freedom, justice, and right, had met with that sympathy and co-operation from their own sex which men, in an analogous position, would undoubtedly have found.

I gather from this very strongly developed trait that, contrary to received opinion, women are, organically, more independent and individualistic than men. In the brute creation it is the weaker animals that herd together; the higher the evolution the more prevalent are small groups or single pairs. So among mankind, the higher the race, and the greater the civilisation, the more independent does the female become, and unable to realise the necessity for unity of action.

Men have had from the earliest ages that strong tendency towards community of interests, which has aided in so great a degree towards the formation of society and the advance of civilised life. Sex-co-operation is a human masculine characteristic.

Women, on the contrary, have been content to work for their own hand, or for the few who are dear to them, irrespective of the good of the community at large. As Jean Paul remarks: "Women, though they have the warmest hearts, are no citizens of the world, scarcely citizens of a town or a village, but only of their own home."

Thus, while men have been occupied with the organisation and advancement of the community, women have been forming the characters of the units who make up the community, and have been, as a rule, supinely indifferent to all that lay beyond their own doors. Besides men have excluded them from citizenship and relegated them strictly to home duties and domesticity.

This feminine idiosyncrasy bears out my argument that woman is the higher evolution, and feels within herself an inherent capacity to live, think, act, and decide alone, until such a moment arrives, as it does in most women's lives, when self must be lost in love, and individual will in the sacrifice of surrender. Woman feels herself potentially complete.

"To be patient in long suffering," is a noble and beautiful ideal, but practical results will never be attained towards the amelioration of woman's lot, until women themselves realise the true humanity of combination, and the grave necessity for members of a common sex to act in unselfish unity, mutual faith, and the bond of Christian charity. There are quite as many martyrs in bad causes as in good. Suffering alone does not make the saint; it may develop the fool.

Women are ever taunted with their weakness, their frivolity, and their superficiality. The faults that men have themselves engendered, they are the first to decry and satirise as "truly feminine." Thus the taunt is rendered the more bitter in its sharply pointed truth. For undoubtedly the modern society woman is weak where she ought to be strong, and criminally indifferent to the best interests of her sex. But it is unfair to judge

of the depth of a lake by the froth which rises to the surface, driven to and fro by every breeze of heaven; therefore women as a body should not be condemned in consequence of the light and foolish conduct of the few, whose social position gives them undue prominence quite irrespective of individual merit. The strong steady current underlying the lives of the majority of women at the present day derives its motive power from an increasing seriousness and an awakened intelligence in the true and noblest aims of life, and the appointed mission of their sex.

It is, however, for practical purposes, not only necessary to be cognisant of the truth, but to act up to the faith inspired by conviction. Women must not only *think* of things lovely and of good report, just, true, and right, they must have the moral courage to act up to their belief, carrying out their principles to a practical issue. To know of wrong is not to remedy it; and all the strength of which women's moral nature is capable, must be brought to bear in the conflict with that wrong, if ultimately right is to triumph.

No choruses of "How shocking! How dreadful!" will stem the tide of evil, nothing but action, and action alone, before which will fall the jerry-built walls of selfish worldly conventionality, when women, roused out of their little narrow circles of apathetic prejudice, devote their full natural powers to the furtherance of a virtual social regeneration.

It is in the negative passive disposition of the majority of women (their abnormal feminism),¹ that lies their greatest danger; and I would earnestly urge upon my fellow-sisters the solemn and supreme obligations of action—above all things, never to drift, never to be content with a programme of negatives. It is not "I am *not* as other women are," that will better the life or lighten the way for those others; it is the ready response to the Divine call, that comes once to each of us, "Here am I, send me!" *That* is the keynote of progress, to be up and doing. As rough old Carlyle exclaims, "Produce! Produce! Were it but the pitifullest infinitesimal fraction of a product, produce it, in God's name!"

In America, in the United Kingdom and in other countries, the women are holding the appointment of sanitary inspectors. The cleansing of the streets and thoroughfares, and the removal of nuisances and obstructions, are entirely in their hands, with the much-to-be-desired result that the dirt and disorder, which were a disgrace to the various municipal authorities, are fast disappearing from view, and many flagrant scandals no longer exist. Cannot women, by co-operation, make a like improvement in the

¹ See chapter xi., The preponderating passivity of females, "The Evolution of Sex," Geddes and Thomson. The extreme of maleness tends to excessive energy, exhaustion, and extinction; extreme femaleness degenerates into passivity, stagnation, and absorption.

moral aspect of the streets? "Is it nothing to you, all ye that pass by," that the walls and hoardings in our towns should in every available direction be the mediums for portraying by advertisements the most disgusting and debasing specimens of so-called pictorial art? Is it a matter of no import that gigantic posters of semi-nude women, whose immodest attitudes are an insult to every pure-minded woman, should demoralise the eye and taste of our emotional and plastic youth?

Are these gross sensual delineations of feminine charms for the pleasure and delectation of women? No! I may safely aver, without fear of hazarding a contradiction, that no woman but has looked with disgust, and turned away with shame, from these travesties and pollutions of defamed art. They are simply decoy-ducks to inveigle man's worst and lowest passions; *stimuli* to awaken and inflame the basest and most animal instincts of his nature. Cannot women here make a stand for purity of thought and beauty of suggestion? Cannot they, out of their true womanliness, resent openly and indignantly the low ideal thus represented of their sex; and, if not directly hurtful to themselves, consider what the effect of immoral representation is upon the minds of their sons?

True art, the faithful copy of nature, of the grace and beauty of the "human form divine," elevates and inspires the beholder, raising no blush to the cheek, nor exciting an impure thought. But the mind feeds upon what the eye sees; and probably it is impossible to gauge the extent of the mischief, flashy, *dishonest*, evil-suggestive art, is the chief factor in disseminating among the majority of the lower classes. A picture is often a revelation to an untutored mind; an uplifting of mysteries; an insight into a hitherto-unknown experience, of which the effect will be lasting either for good or evil. Why, then, should we pander to the lowest tastes, and debase what might well be a great educator into a snare and a danger?

Again, in the reformation of the stage, women have much to accomplish in the matter of elimination of low and degrading exhibitions. Properly conducted, as a means to a moral end, theatrical spectacles are of incalculable value in the education of the masses. Histrionic genius appeals irresistibly to some minds that are impervious to every other influence. Yet how supine, how morally criminal, are the majority of women in regard to the nature and tendency of the play they, with the unthinking crowd, applaud and presumably admire and condone!

If women felt strongly the degradation of their sex, if they possessed more the sympathetic love that would embrace the common sisterhood, would English women, to their lasting disgrace be it spoken, have sat night after night in London and provincial theatres to witness with laughing indifference to the drift of the main plot, and enthusiastic admiration of the *mise en scène*, the

undisguised representation of a Japanese brothel with the consequent *bien entendu* immorality of every character in the rôle? That such a play should be a social success is a slur upon our womanhood, a flat denial of our boasted Christianity. "Whatever things are *pure*, think of those things," and we take our young sons and daughters to see "The Geisha" where vice and fallen women, lust and dissipated men, are so carefully concealed behind picturesque fans and artistic sashes, the spectator, stifling a slight qualm of conscience, trusts the suggested evil is reduced to a minimum!

"Only little Japanese girls! and you know they don't look upon things as *we* do! They think no harm of those charming tea-gardens; and the music is so sweet!"¹

But if it were a faithful representation of Piccadilly at midnight, or of any of the houses of ill-fame in our great cities, what then? Would we, women, pluck up the necessary courage to make a stand for our common womanhood, and cry "shame" upon the proprietor, the author and the actors, who dared thus to disgrace the stage with a portrayal of woman's deepest infamy, *not* to point a moral and a warning, but solely as "*une chose pour vivre?*" Should we then, as wives, mothers and sisters, refuse to enter a theatre where such a play was acted, and leave to men alone the dubious satisfaction of witnessing in a farce scenes which probably recall to most of them the sternest and cruellest anomalies of life?

If a play only whets the jaded appetite of the sensualist, if it debases woman, and in exact ratio excites the brute in man rather than the human, then the consensus of female opinion should be strongly enough expressed to sweep it off the stage into the limbo of discredited and worthless histrionic efforts. Women can, and should, take the lead in this greatly-needed reform. It is *not* by accompanying their male relations to doubtful places of amusement that they will raise the tone of the entertainment; on the contrary, a woman, who allows that such a scene is an amusement at all, has already lost the edge of her pristine purity of thought, feeling and taste.

It is only by showing, by word, look and gesture, a total abhorrence of what tends to suggestion of evil, and a rigid abstention from behaviour that in the slightest degree might tend to encourage or countenance displays of vice, that women will mould public opinion to aversion and intolerance of all that is degrading and insulting to the womanhood of the nation. Moral courage alone is needed, as women gain a clearer insight of the necessity of mutual co-operation among members of a common sex, and realise

¹ I have criticised "The Geisha," not because it is by any means the worst of the many sensual suggestive plays placed of late years on the stage, but because it was one of the first, of which each imitation has been worse than the last, and more lacking in every essential requisite in true art, beauty, and enjoyment.

that as the strength of a chain is tested by its weakest links, so woman is judged, not by the best in her, but by the worst. Our fallen sisters are often the standards by which men appraise women, ready as they may be to deny the allegation.

Before the reiterated charge of frivolity and misdirected energies, I fear we must bow our heads and acknowledge in some measure the truth of the indictment. As one of our severest male critics remarks—"Alas! how many women of the present day waste their talents, and stuff their clear heads with flounces and furbelows, ribbons and gauze, exhausting their fine imaginations, instead of diverting them into worthy channels, and that with a patient industry and unceasing perseverance that in a man might have put a mitre on his head, made him a chancellor, a general, or a judge.¹"

Though happily many women are awakening to a sense of the full measure of their responsibilities, how many are still asleep in the Lotus land of dreams, where it is always afternoon. When one hears of a woman, presumably in possession of all her mental faculties, devoting a whole morning to the task of teaching an unfortunate parrot to scream some unintelligible word; and another spending a day in aimless pursuit of some frivolous pleasure or pastime, one may well despair of one's sex, and wonder if, into the composition of these grown-up children, will ever enter a true perception of life's aim and end. But any sweeping adverse criticism must be qualified at the present day. The class of do-nothings and pretty idlers is fast dying out among the higher civilised women of all nationalities; and the day is not very far distant, when every woman will feel it incumbent upon her to have some vocation in life, and to be qualified to earn a competent livelihood, thus bringing to pass the realisation of the Lady Psyche's prophecy—

"Everywhere
Two heads in council, two beside the hearth,
Two in the tangled business of the world,
Two in the liberal offices of life,
Two plummets dropt for one to sound the abyss
Of science, and the secrets of the mind."²

On the score of superficiality, we can detect a gleam of light in woman's hitherto darkened condition. "The rotten pales of prejudice," have at last been overleaped by a large minority of women, whose most strenuous and earnest efforts are devoted to the work of moulding their sister-woman "to the fuller day."

Women in Great Britain and America, and in most of the British Colonies, are being educated up to the highest extent of their indi-

1 Mr. John Leighton in "Madre Natura."

2 "The Princess: a Medley," Tennyson.

vidual abilities; and women of many continental nations are not far behind the Anglo-Saxon standard. Every door of knowledge, of intellectual study, of mental development, is open to them; they have but to express a wish to enter the various fields of learning, science and research, and they are freely admitted, with but few restrictions, to reap the intellectual harvest of all the ages.¹ The many brilliant examples of women's proficiency, and by no means barren triumphs in all branches of study, and in various professions, conclusively prove that, given opportunity and favourable environment, women are not slow to avail themselves of every stepping-stone to intellectual advancement.

No one can doubt that, as the full emancipation of women, intellectually, socially and politically, proceeds, potent results will be achieved both for themselves and for the race. When the latent forces of energy, perseverance, endurance and vitality women undoubtedly possess, are expended on the attainment of a high ideal, and their minds cultivated to take broader views of life in all its various aspects, the true ascent of man will begin.

It is here, in truth, that at present so many women are deplorably deficient. Comfortably serene in a stereotyped groove of aimless conventionality, they appear to dread the time when the force of circumstances and the course of events will necessitate an independent and vigorous line of action. These are the women who hug their chains, who have fallen so low mentally and spiritually, that, slaves to convention, they do not realise their bondage, nor how their apathy retards the progress of the common sisterhood. We want, to gain our legitimate ends, a widening of sympathies, an enlarging of the borders of individual love and charity, and above all, an increased knowledge of others' needs.

If, in the near future, the Parliamentary Franchise is granted to women, it will behove them to rise to the greatness of the occasion, and the full realisation of their mutual responsibilities. So valuable and potent a boon would soon turn to Dead Sea fruit, and become a snare of the Evil One rather than a gift of the gods, if knowledge of the various needs of the community and of the duties of political emancipation did not go hand in hand with the newly-acquired liberty.² Indisputably I reiterate, the moral future of the race rests largely in the further ethical evolution of women.³ Men of supreme intellect educate each other and the

1 "We trust to the different natures to provide for themselves by their assimilations, each will assimilate according to its kind. On the same food girls will become plump and rounded, boys lean and sinewy, because such is the nature of each. The same principle applies to the curriculum for the mind as to the table of foods for the body. The mental nature may be depended upon to select and to assimilate from common food the elements demanded by its needs, including the needs of its sex, with as much accuracy as does the physical nature."—May Wright Sewall.

2 See Note 2.

3 "Morality is to be found somewhere in the region of sex It is 'the correct working up of the raw material of character.' . . . Morality, as Mr. Alex-

world; women, with pure, noble and unselfish ideals, must so diffuse their influence, that, in both men and women, the sense of moral obligation may be quickened and intensified. To this great end women must labour, as their participation in public, social and civil functions gives them greater power and a wider scope for their energies. They must, by their own high endeavour, not fall short of the trust reposed in them; and, by the force of sheer example, modify men's supercilious opinion of their capacities. Civic virtues in woman, it must be remembered, are not of spontaneous growth, as are those of a domestic character. The former will have in great measure to be acquired by diligent assimilation and adaptability—by receptivity and alertness of perception.

If women are to share with men the cares and benefits of public duties, they must not rest content until they are on a par with the best men in the mastery of the difficulties that accompany political and civic rights. It would be a disastrous day for the British empire, if the destinies of the nation rested in the hands of indifferent, ill-educated voters of both sexes. Therefore, I would impress upon all women the importance of following the advice of a great political leader to his party, "Educate, organise! Organise, educate!"¹

To sum up—let no woman be deterred from enlarging her sphere of action by a consideration of the assumed physical and psychological limitations of her sex. As John Stuart Mill succinctly remarks—"What a woman by nature cannot be, it is quite superfluous to prevent her from being." No bounds can be placed to that nebulous undefined entity "woman's sphere,"—often now arbitrarily circumscribed by individual idiosyncrasies—other than the limit of incapacity. In whatever station, office, or vocation woman does her part *well*, and for the benefit of others, she is within her sphere. Let her work be judged henceforth by results, and I, for one, do not fear the verdict:

"A self-poised royal soul, brave, wise, and tender,
No longer blind and dumb;
A human being of an unknown splendour,
Is she who is to come."

ander bears witness, imposes a law, and that law requires unconditional obedience. . . In a word, morality involves order, equilibrium, peaceful settlement of competing claims."—Robert Mackintosh, "From Comte to Benjamin Kidd"

¹ "Woman represents in human psychology the being in whom reside all the most energetic and powerful sentiments—pity, affection, 'altruism,' devotion; she ought to be the embodiment of tenderness, the sister of mercy to mankind. . . . By the pathway of philanthropy women must approach political economy."—"Education and Heredity," J. M. Guyau.

It is said that "Woman is humanity." "She labours for humanity in the concrete, by nourishing it with the best of her body and her mind. . . . There are some 'universal' men; but they are not universal unless in their heart they have the heart of a woman."—M. Alfred Fouillée.

PART III

WOMAN AS THE WIFE

IN considering woman's position as wife before studying her vocation as mother, I have purposely reversed the natural order of evolution as regards the purely physical world.

In the various stages through which animal life has developed into family life, the mother precedes the wife in evolution; but in considering the ethical development of the human race, we must begin with the relations of the wife before we study those of the mother, for reasons that will presently be made fully apparent.

Reproduction of kind begins in the lowest organisms with no differentiation of sex;¹ as the scale of evolution ascends the paternal sentiment first shadowed forth in the fishes, and certain batrachia, is soon eclipsed by the greater development of the maternal instincts in birds and mammals. When, however, the higher organism of man is reached, the sexual relations undoubtedly take precedence over both paternal and maternal obligations, and, in fact, constitute the foundation of the future social, ethical, and spiritual development of the race.

Here, in truth, we are on the threshold of the great mysteries of woman's evolution, woman's fall, and woman's ascent. The true and wondrous significance of woman's mission can only be grasped in its entirety by a close study of the Divine records, those in the Book of Nature and those in the inspired Word. In the former we find that, from the lowest to the highest organism, the whole work of reproduction is thrown upon the female. To the female therefore Nature devotes the greater solicitude.

As Mr. Lester F. Ward remarks, "The whole upper part of the animal series may be regarded as anomalous, and the anomaly is a radical one, since it represents a change from normal female superiority to abnormal male superiority, a change brought about

¹ "The female is not only the primary and original sex, but continues throughout as the main trunk . . . the male is therefore, as it were, a mere afterthought of nature."—"Pure Sociology," Lester F. Ward. "By far the larger proportion of living forms, in number at any rate, if not in size, have come into existence without the aid of sexual propagation."—"A Modern Zoroastrian," S. Laing. The mother organism alone reproduces.

by the females themselves through sexual selection, whereby they have surrendered their sceptre, and bartered their empire for an æsthetic gratification."¹

We find among the higher mammals the lioness is as formidable, if not more so, than the lion; the tigress more feared than the tiger; the mare in many countries more valued than the stallion; and the female ape is, as a rule, found to be more imitative and intelligent than the male, showing that in a more or less degree the female in the brute creation still holds an equal position with the male.

Rising in the scale, we will glance at the earliest traditions and religious beliefs of prehistoric records handed down through the misty ages of man's rudimentary psychological and mental development; where we are at once confronted by two remarkable facts, if due account is taken of primitive man's strong animal passions and unrestrained sexual desires, viz., that, first, in the chief ancient mythologies, the principal gods were either sexless or represented as hermaphrodite; the virtues, attributes, functions and relations of the two sexes finding their complements in one individuality; and, secondly, that extreme sanctity was invariably conferred on female chastity; more especially was this the case with the principal goddesses, as Cybele and Mylitta, Isis and Istar, Aditi and Ardi Cura.

"It is," says Hewitt, "in the Finn reverence for domestic chastity, that we also find the origin of the sexless gods of the Pole-star and of the mother-cloud and mother-tree, and this belief in the sexless creator led to the sanctity ascribed to virginity. This appeared in the custom of unsexing the priests of the fire-god Bel, the god of the Pole-star; in the vestal virgins of Roman ritual, the virgin priestesses of Tarius at Carthage, and in the rule common to Ephesus and Persia, which only allowed virgins to enter the temple of Artemis, and those of Anahita, the virgin mother of streams."

Minerva, the goddess of Wisdom, was virgin and self-reproductive; Diana of the Ephesians was also virgin, the goddess of chastity, of the hearth, and of the home.

As man multiplied his deities, the elementary factors of life were ever represented as proceeding from, or being presided over by, female divinities. The threads of life were woven by the hands

¹ "The whole phenomenon of so-called male superiority bears a certain stamp of spuriousness and sham. . . It is certainly not male supremacy, for throughout the animal world below man, in all the serious and essential affairs of life, the female is still supreme. The incipient æsthetic tastes of the female cause her to select the qualities from among her suitors that she prefers, and to reject all males that do not come up to her standard. . . . That the subjection of woman was due entirely to her physical inferiority to man, or rather to that superior size and strength which man had acquired in common with most of the other higher animals through female selection, seems beyond controversy, the tendency to deny and escape it being inspired wholly by shame at admitting it."—"Pure Sociology," Lester F. Ward.

of the awful Three; the sustenance of life was under the surveillance of Ceres, the goddess of corn and oil and the fruits of the earth; the prolongation of life was effected through the medium of the goddess Hygeia; the springs of living water were guarded by immortal nymphs; and so throughout the whole scale of superstitious myths and traditions there appears the substratum of scientific and spiritual truth, emphasising two vital axioms, that with the female sex were the issues of life, and that the ideal of humanity was chastity.

Man's intuitive perceptions of lovely womanhood were instinctively intertwined "with its gift of healing, its heart of gold, and its white crown of purity."¹

Now when one considers further the strength of primitive man's animal instincts, his uncontrolled passions, his arrogant sex-bias, his self-asserted superiority over the female, and the latter's passive and necessitous subordination and dependence, this great gulf between belief and practice appears the more anomalous and inexplicable, except under the supposition, that low as man's carnal nature was, his spiritual faculty was even in that early stage of evolution, foreshadowing a great scientific truth, as well as a future ethical development of the race. For what reason then did woman forfeit that supremacy that it appears in the dim ages of the world was accorded her?²

We will turn for answer to the second Book of reference.

In looking upon the story of Eden as a deeply esoteric allegory, that, weaving into parabolic form the various traditions and heart searchings of the human race—their temptations, aspirations, limitations, and potentialities—was the chosen vehicle for the revelation of the sublimest spiritual truths to the human soul in this history of the typical man and woman of all the ages, we must ever bear in mind two concordant sentences in the Old and the New Testaments—"Then said I, Ah Lord God! they say of me, Doth he not speak parables?" (Ezekiel xx. 49). "And with many such parables spake He the word unto them, as they were able to hear it. But without a parable spake He not unto them: and when they were alone, He expounded all things to His disciples (Mark iv. 33, 34).

1 Tacitus, speaking of the position of women among Teutonic races, said, "They hold that there is something divine in woman."

2 Among the Turanian races woman was regarded in the earliest ages of which we have records as man's equal; according to Professor Sayce, "She ranked before the husband in all matters relating to the family." Woman was always mentioned before man in written documents (see our own parlance, "Ladies and gentlemen"); "but in olden days it was evidently not a form of conventional politeness, but a testimony to woman's acknowledged superiority."—"The Decline of Woman," Frederick Boyle.

"A corollary of the superior position thus conceded to woman in Egypt was that the obligation of maintaining parents in their old age rested on the daughters, not on the sons, of the family."—"Adonis, Attis, Osiris," J. G. Fraser.

"The Egyptian woman appears always as the equal and companion of her father, brethren and husband . . . had equal rights before the law, served in the priesthood, and even mounted the throne."—Dr. Birch.

Spiritual education is thus of gradual growth; therefore, in all reverence, we may approach the divine mystery concealed in the beautiful narration of the Fall of Adam and Eve, instinct as it is with the most vital lessons to the human race, till time shall be no more, and find it gaining through the lapse of years new meaning, fuller light, deeper significance.

One fact is at the outset brought prominently forward in the story. Taking the Garden as the symbol of the world, made beautiful and fit for man's habitation, we find that *before* the temptation the man and the woman were on a footing of perfect equality; to both was given the same command regarding the care of the Garden, it was to be a mutual labour of love and duty; to both was permitted the generous latitude as to food, typifying that all channels of advancement, physical, mental, and spiritual, were equally open to both sexes; on both was enforced the restriction as regards the tree of knowledge of good and evil, symbolising the antagonism of the creature's free-will to the will of the Creator; to both was made the threat of condign punishment on disobedience and rebellion.

Here is evidently portrayed the exercise of man's individual judgment; the presentment of that crucial test, which is put to every human soul—the eternal choice between good and evil. "Choose ye this day whom ye will serve."

And, moreover, to this Adam and this Eve, these ever-living examples of human weakness, folly, and insubordination, was presented for their individual understanding and discrimination the seeming paradox, that, in obedience lay their freedom; in submission, victory; in self-denial, the eternal gain. To them the lesson was inculcated, that it were better to lose an eye than by lust to satisfy its desires; better to cut off an offending hand than by its means to gather the forbidden fruits of sin; better to lose a foot, than by its agency to tread the awful path of self-destruction and retrogradation; instead of taking, blind, maimed, and halt, it may be, the toilsome upward way of self-correction, self-discipline, self-control.

We may here pause and inquire, why to the woman did the tempter first appear?¹ Why did the temptation assail her with the greatest violence and persistency? If, as has in measure been previously shown, woman was the higher organism, if she possessed the qualities best adapted to advance man's ethical development, if she was to be man's helpmeet in the highest sense, the moral and spiritual complement to his virile and intellectual nature, if she was to be man's guide through the warmest affec-

¹ In "The Midrash" of the Jews, it is written: "Woman attains discretion at an earlier age than man." "At Sinai the women received and accepted the Decalogue before the men." Woman, it is also pointed out, was made from a bone, and is therefore hard and durable, man was made from the earth, which is soft and melts in water. The woman, therefore, exercises more influence over man than he possesses over woman.

tions and the strongest emotions of humanity, to the purest and holiest ideals, if with her were all the gravest potentialities of the race, its physical health, its mental advancement, its moral development, its ultimate victory over things carnal, debasing, and temporal, to a condition of spiritual perfection, then the answer to these questions is obvious.

“Above all things, it is necessary that a steward should be found faithful.” The guide must be proved trustworthy—the teacher must be found capable. The woman, given of God, must show herself deserving of her glorious mission, fully alive to the magnitude of the trust reposed in her, and, as a humble instrument in the hands of her Maker, ready to perform the high behest.

Hers, mark you, in the Old Testament story, was the inquiring mind; hers the unsatisfied hunger and thirst after knowledge; hers the ambition to rise; hers the unfaltering courage to brave all dangers, to run all risks for the attainment of her desires. To learn, to know, to be wise, to rule! The bribe was great. Knowledge is power; and every progressive member of the human race has, throughout the ages, striven for its possession by fair means or foul; by descending to the depths of hell to discover its mysteries, or scaling the heights of heaven to reveal its glories. Both methods are open to every human being to adopt by choice. And Eve, in that stupendous, that typical temptation, fell! The knowledge of the good and of the evil, the source of the future welfare or degradation of the race, was revealed to her, and she fell! Consider for a moment the magnitude, the full significance of that fall. Knowing the good and the evil, deliberately to choose the evil; to lose innocence in vice; purity in all uncleanness; to unbind the bands of sin, instead of girding up the loins of virtue; to pollute the stream of life in lieu of keeping it a perennial source of health, happiness, and well-being for all mankind!

Ah, my sisters! see you not here foreshadowed, in all its terrible significance, the sorrowful history of our sex? Can you not realise that the guide proved faithless; the teacher sent from Heaven forsook her trust; she failed in the first step of her mission, miserably falling short of the grace of God.¹

Look down the ages and ask yourselves, Have women in the aggregate been what they ought to men? Have they used their great natural gifts as blessings or as curses? Have they cultivated as they might have done those attributes, virtues, talents, that are strictly feminine, ethical, and progressive? Have they realised that with them was the health and vitality of the human race; with them its wellsprings of love, honour, purity, and chas-

¹ “The virtue of the female animal is absolute, for virtue does not consist, as many suppose, in refusal, but in selection. It is refusal of the unfit and of all at improper times and places. This definition of virtue applies to human beings, even the most civilised, as well as to animals. The female animal, or the human female, in the gynœocratic (*matriarchate*) state would perish before she would surrender her virtue.”—“Pure Sociology,” Lester F. Ward.

tity? Have they been always men's incentives to a higher life, or the drag-wheels retarding their progress? Have they spurred men ever to nobler efforts, or weakened their high resolves by sensual indulgence? A cynical old writer remarks—"If man often follows the devil, the devil more often than not takes the form of a woman." Man is truly as woman makes him, and upon her lie the responsibilities of half his sins.

Women, to their lasting shame, have pandered to men's passions, instead of controlling them; have of their own free-will satisfied the lusts of the flesh and the pride of life; have to their everlasting ignominy trailed the white flower of womanhood in the dust; have made a gain of the wages of death; have taken as spoil the mammon of all unrighteousness, and have been a snare, a delusion, and a pitfall to mankind. Having made of themselves, willingly, instruments of sin, of degradation, of impurity, is it a cause for wonder that they should bear sin's burdens? That theirs through countless ages should be the humiliation, the slavery, the shame, and the curse?¹

Woman, of her own free-will, fell; for she herself must acquiesce in her degradation. Men have not degraded women as much as women have degraded themselves; and it is only as women realise the true nobility of their pre-ordained mission, and live worthy of themselves and their high destiny, that the chains will fall off their hands, and they will stand free in the sight of God and man.

As I before remarked, to woman was committed the preservation of life, the conservation of type, the purity of race. In her physical organism was centred the unknown future of the human race. She was to keep inviolate the blood royal of mankind. Through her, in the relation of wife, man was to realise the supreme import of the gift of life, its legitimate license and its necessary restraints; to grasp the true sanctity of marriage, its sublime and mysterious significance, its far-reaching and irretrievable effects on untold generations; the terrible and condign retribution following on any infringement of its laws and rights.

"In the heart are the issues of life;" the woman had the reins of the heart placed in her hand; she was to keep, undefiled, pure, and holy, "the palace of the soul." Her rule was over the affections of mankind, the highest prerogative conceivable, next to that of the Creator over the soul of man, to which any being can aspire. She was to lead through the heart to the full development of the soul, the earthly love was to be the shadow of the heavenly; the earthly faith and reverence, dependence and union, were to be

¹ "In the history of humanity as written, the saddest part concerns the treatment of women; and had we before us the unwritten history we should find this part still sadder."—Herbert Spencer.

"With the advent of the androcratic (patriarchal) stage, while woman lost her power of selection, so that man could develop no farther, the abuses to which he subjected her, began to tell upon her and produce degeneracy."—"Pure Sociology," Lester F. Ward.

typical of that higher relationship between the creature and the Creator. "The human soul is a very lonely thing;" but in the ideal marriage, mankind had a prospect given of a constant companionship, sympathetic, harmonious, mutually helpful and progressive, also interminable. "What Thou hast joined together let not man put asunder." In virtue, honour, and love, the two, made one in the closest of earthly ties, were to go forth on life's pathway, consoling and supporting one another; and above all the wife was to be—

"A being breathing thoughtful breath,
A traveller between life and death;
The reason firm, the temperate will,
Endurance, foresight, strength and skill,
A perfect woman, nobly planned,
To warn, to comfort, and command;
And yet a spirit still and bright,
With something of an angel light."

And it was in this supreme trial of her capacity as "wife" woman was found wanting. She prostituted her gift of Life, her supreme creative powers.

She inverted the natural order, destroyed the harmonious continuity of nature. She reversed the Divine injunction. Man was "to forsake all and cleave unto his wife."¹ Woman herself made marriage an altar, and man the God. She lost sight of the ulterior goal of which marriage was but a means to the end, and ruthlessly bartered her birthright for an illusory semblance of power. It was only *after* her fall, that she was placed in subjection to her husband; only when she had shown herself unworthy of equality, that she was made the inferior, and from being the guide, helper, consoler, was relegated to the lower place as slave, burden-bearer, and minister of man's wants. Through long ages of suffering and degradation was she to work her way up to the position she had forfeited, and only in the fulness of Christianity was she to find again her true vocation as wife and man's equal helpmeet and leader.

And when one considers how the relations of the sexes are at the root of all social and ethical development, that in proportion as woman is degraded and enslaved,² or raised and respected, so falls and rises the true civilisation of any race or nation, one can gauge to some extent the magnitude of woman's potentialities, and how

1 "More surprising still is the fact that in such a primitive state of society . . . monogamy, not polygamy, was the rule. During the childhood age of our race marriage was not promiscuous, as we have been told by so many students. It was generally in a more strict sense than even in our highest state to-day monogamous. . . . Therefore a woman did not go to her husband's lodge or household, when she chose or accepted him as a suitor in marriage, but he came to her home and remained there only by her consent and at her will. . . . The children always belonged to the clan institution of their mothers."—"Primitive Motherhood," Frank Hamilton Cushing, Professor of Ethnology, Washington.

2 See Note 1.

immeasurably her fall has retarded the evolution of the race, both physically, morally, and ethically.

From sexual sensuality has arisen all the most grievous bodily ills of which man is the victim; as well as the fearful mental heritages of insanity, idiocy, and criminality. The trail of the serpent is in truth over those dark ages, as woman painfully worked out her own salvation, her body defiled, the iron eating into her soul.

Through the terrible reign of Force she groaned and cowered, yet was no remedy found for the evils of human nature. In the triumphant march of the human intellect, she yet stood apart, on a place of inferiority and subordination;¹ yet the researches of science have only more clearly diagnosed the various sores of the incorporate body of mankind, but point to no cure; finally, it is found that morality must now try her hand, if perchance she may discover the medicine for the healing of the ills to which flesh is heir. And the hand that will hold the sovereign balm will be that of a woman.

Here again is a pregnant analogy, bearing out still further the statement, that in the ancient mythologies are ever to be found those dim inscrutable intuitions of great truths, that after long ages are verified by fact and science. The deities, who presided over and preserved the health of the human race, were always represented as females. Instinctively mankind realised that in the womb of the woman lay the potential destiny of the race. A healthy wife gave birth to healthy children; and to every woman was presented the fearful alternative of degrading the race in lieu of raising it. Day by day science more plainly demonstrates that the varied hideous forms of disease under which the Nemesis of sin displays its malignant vitality,—scrofula, syphilis, meningitis, spinal and hip disease, intemperance, insanity, blindness, deafness, paralysis—are the fatal heritages of past impurity, of shameless deeds done in the flesh.

Well may women shudder in self-abasement and horror at the fearful truths medical science reveals to them. The health of the world was in their keeping, how have they not abused it? How have they not wasted, dissipated, and embittered the first bright virile ages of the world's youth? Ever let us bear in mind, with an overpowering remorse for the backsliding of our sex, that it is through the agency of woman, the most frightful human scourge, numbering its victims, innocent and guilty alike, by the millions, and tainting the birthright of humanity from the earliest ages, has cast its withering blight over mankind.

¹ This was in truth the culmination of retribution. It is the mother alone who can transmit brain power, as cell by cell she builds up the brain of the child in her womb. Galton has traced hereditary genius to the maternal side, and yet the woman who gave brain-power was denied by her son the opportunities of giving outward expression to her own.

It may be said, this is not a pleasant subject—these things are best not mentioned. It is more soothing to our vanity to think of woman as the pure, the chaste, the holy being of man's ideal, than to open our eyes to hard and unpalatable truths; pleasanter to wrap ourselves up in an impenetrable pharisaical mantle of self-complacency and self-sufficiency, and place the odium of the ills we faintly realise and deplore on the shoulders of man alone, than to face the undeniable result of our sex's degradation and complicity in the disease and misery we see around us. Granted that the demand to satisfy vice has been great on the part of men; but it is well to remember the supply has never failed on the part of women. There have ever been Aspasia, Cleopatras, Catherines, Borgias, Pompadours, Castlemaines, and Kendals, who for a brief term of temporal power and material splendour have sold their birthright. How often in history has the fate of a great nation trembled in the frail hand of a king's mistress.

It is no exaggeration to affirm that many of the gravest tragedies on record, most of the social ills we deplore, and above all, the greatest of human physical ills, the one also that entails through hereditary transmission, the worst suffering on innocent victims, can be traced to woman's betrayal of her trust, to her frailty in the eternal moral laws.

“Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.”

No man can be immoral alone, he needs a companion in guilt, and these pages would not fulfil the purpose for which they are written, if I did not emphasise the terrible failures of woman, as well as her prospective triumphs, her fall, for which she must repent in the sackcloth and ashes of affliction, as well as the glorious ascent to which with God's grace she may attain.

That ascent has only just begun. We are as yet practically only on the first rung of the ladder of moral evolution. Christianity numbers among its adherents millions, happily, of pure, noble, unselfish women, women who bear out in their characters and lives the realisation, in part, of the highest feminine ideal; but side by side with them, walking as it were in the white light of purity, stalks that awful shadow of womanly degradation, that nameless being, bearing on her shoulders the accumulated moral guilt of the past, embodying within herself her own sins and the worst vices of man. Until that shadow fades away, until that fearful living negative of every female virtue disappears from our midst, no woman, however pure herself, can escape the blush of shame; nor can the enlightened, highly-educated, modern woman of the present century, pride herself on any great moral advancement of her sex, or on her supreme influence for good, if her son degrades womanhood and himself.

Still in the hands of women lies the future of our race. But it is only in the Present the Future can be made possible; only by fighting the wrong now, that the victory of the Hereafter will be gained. Hear Carlyle on this subject, as he thunders forth in heart-searching words—

“The Present, if it will have the Future accomplish, shall itself commence. Thou who prophesiest, who believest, begin thou to fulfil. Here or nowhere, now equally as at any time! That out-cast help-needing thing or person trampled down under vulgar feet or hoofs, no help ‘possible’ for it, no prize offered for the saving of it—canst not thou save it, then, without prize? Put forth thy hand in God’s name; know that ‘impossible,’ where Truth and Mercy and the everlasting Voice of Nature order, has no place in the brave man’s dictionary. That when all men have said, ‘Impossible,’ and tumbled noisily elsewhere, and thou alone art left, then first thy time and possibility have come. It is for thee now; do thou that, and ask no man’s counsel, but thy own only and God’s.”

Can anything more clearly demonstrate the illogical aspect of immorality, and the petty shifts to which it is driven to justify its existence, than when it falls back upon the poor plea of the exigencies of human nature? What! is Nature’s great handiwork after all so badly made, that he has to find health in disease? Some of the purest and most moral of men in their individual lives, when deploring the crying evil of our great cities, will end their diatribes with the dictum, “Nothing can be done! Since the beginning of the world, things have been thus, and so they will remain while human nature lasts.”¹

How hopeless a doctrine! Emanating from the Father of all Evil himself! What! one portion of the human race, divinely made, divinely planned, divinely inspired, gifted with immortality, to be bound in the toils of sin for ever; branded with the indelible signature of the primeval curse!

Each member of this residuum of vice, of that doomed portion of a reasonable soul and body subsisting, with an eternal life hanging in the balance! No! Man’s ethical evolution does not stand still, and woman’s redemption is to be won by his advance.

There is nothing more illustrative of a man’s inconsistency in his relations with women, than the opposite views the same individual holds regarding the desirability of female morality, modesty and chastity. With the sublimest egotism, he first portions off one-half of the human race to be mere instruments of his pleasures and ministers to his wants and passions; and this half he again arbitrarily subdivides into two sections, the pure and the impure. In the former he would always include his own immediate family relations, in the latter that unfortunate sisterhood who live by

1 See Note 2.

men's vices. It is strange, too, to note the same man's attitude towards these two classes of women, and the fallacious arguments with which he strives to bolster up his contradictory codes of morality. In his wife, he would abhor and quickly resent any exhibition of immodesty and license, but at the theatre, in the music hall, in the street, he encourages, applauds, and delights in the dress, actions, speech, and behaviour of truly unsexed women. In the one woman he condemns vice, but in the other he condones and stimulates it; and more often than not, he forsakes the company of "the fair, the chaste, and inexpressive she," for the society of a woman whose conduct and character are the antithesis of his lawful spouse. As George Meredith truly remarks, "Men may have doubled Seraglio Point, they have not yet rounded Cape Turk."

Is it for the pleasure and delectation of women, that the modern stage has degenerated into a gross exhibition of virtually nude female figures? We hear men's voices raised on all sides against the unsexing of women, through their entrance into different professions where fair competition may be unfavourable to men, but I, for one, have never heard a single male voice expostulating against an immodest exhibition presumably for the benefit of male cynosure alone. "To the pure all things are pure," and with this consoling platitude on her lips, the so-called pure woman, the wife, the mother, the sister, will sit in smug serenity by the side of her male relatives. Is the dividing line after all so very marked between the woman of negative virtue who, supinely by her presence, gives her passive sanction to the degradation of her sex, and the woman who is driven, often by the force of false economic conditions, to barter the beauty of her form for the gain of her daily bread?

Surely our ascent, as sisters of a common sisterhood, has scarcely begun, while such a spectacle is tolerated by sister women in a Christian country. We see therefore how radical must be the change in the whole social status before the present conditions of social life will be bettered.

A very pregnant theory has been brought forward by the author of "The Present Evolution of Man," Mr. G. Archdall Reid, regarding the possible sympathy existing between the evolved resistance of man's physical organism against certain forms of disease, and the presence of strongly marked moral or mental traits of character. For example, a race may, by being purged of a particular vice, such as drunkenness, through the survival of the fittest, *i.e.*, the strongest physically to withstand its evil effects, during a long continued struggle with the dangers of unlimited alcohol, attain to a complete indifference to or detestation of excess. In like manner a race, through many stages of physical and moral evolution, may attain to a practical immunity from the bodily evils of syphilis and the varied diseases following in its

train, by evolving in each succeeding generation a greater purity of thought and aim, a greater chastity in action, and thus eliminating by a natural death-selection those who possess no powers of self-restraint over their passions. This theory, which appears to me full of vast possibilities, enforces still more strongly the present responsibilities of civilised women, and emphasises the potentialities of future wifehood.

On women, I reiterate, on women alone, devolves this stupendous task of eliminating from mankind the fearful scourge that through countless ages has been its bane. They have to purify the very source of life; to redeem men, in spite of themselves, from the bondage of their vices; to bring to bear on polluted humanity the health-giving, life-inspiring ozone of moral thought and conduct by the means of hereditary transmission.

Let women be scrupulously careful in choosing their partners in life, as to character rather than talent, to healthiness and purity of body and mind, rather than to affluence of position and station. Let them bring forth into the world children untainted by hereditary physical and mental traits antagonistic to a higher bodily and mental development. If a woman with a past is considered an unsuitable companion for the hearth and home, not less so should the man with a past be shunned and avoided. I believe by the selection of the best and the fittest morally and physically, women might incontestably hasten the grandest phase of moral evolution the world has yet seen.

If, as Mr. Reid remarks, "The tendency of evolution is to produce a race immune to phthisis, syphilis, and the acute fevers, and capable of sitting down in the presence of floods of alcoholic liquor and barrels of opium without the desire to get drunk or narcotised," then surely the practical working of this new science of life falls mainly to the part of women.¹

May it not be possible that the earthly medium chosen to carry out the further ethical development of mankind, to prepare the way for a new Revelation, should be woman, the oppressed handmaiden, the weaker vessel?²

Men's creative intellect has had its day. Euclid, Aristotle, Socrates, Plato, Cicero, Bacon, Newton, Shakespeare, Dante, Schiller, and Goethe, does any modern intellect approach within measurable distance of the sublime altitude of these great minds? Art, too, raises a plaintive moan as she views her empty shrines, and recalls the glorious triumphs of past ages. What painters, what composers, what sculptors and architects have we to place in the temple of the gods? Able disciples there may be, but a trans-

1 See Note 3.

2 "When the Mission of Woman is better understood, she will be regarded by man as the most perfect impersonation of humanity."—Auguste Comte.

"For many things the world gropes and stumbles, because it has not enough of women's hands to guide it."—John Boyd-Kinnear in "Women's Work and Culture."

cent genius—non-existent! One century sows what another reaps; one epoch promulgates, another absorbs; one stage of the world's history is devoted to production, another to assimilation.

We appear now to be approaching a time, when among civilised nations *talent*, not *genius*, will be general throughout all classes; education will bring within the ken of all the concentrated wisdom of the past; the mind of man will have rest to digest and utilise the vast accumulation of every kind of knowledge bequeathed by transcendent intellects to future generations. The world is not made, it is in the making, and each epoch as it dawns brings with it a new phase, a fresh development, an order of events changing the old in many vital particulars; and we may well be entering now that period when into woman's hands is placed a great and distinctive work—the ultimate feminisation of the race.

The race apparently moves forward, impelled by two separate forces, the male and the female.¹ First one is in advance, then the other; the two factors have as yet never been co-operative. Under the matriarchal system of primitive times the man was possibly unduly subordinated, and therefore took dire revenge in the day of his ascendancy. At the present time the epoch of force is passing away; the zenith of creative genius appears also to have been reached. Inventive powers and concentration of intellectual forces are instead being called into play to prepare for the industrial age, in which the sexes will work together on equal terms, though the pervading influence will be chiefly feminine. For concentration is a feminine quality.

It cannot be for nothing beyond a transitory ebullition of restlessness, discontent, and ambition, that throughout the whole civilised world women's hearts are being stirred so strangely and simultaneously within them. It cannot be for some slight object, some paltry gain of power or ascendancy, that womankind is troubled, even in distant India and still more distant Japan. It cannot be that, in England, for the simple possession of the political vote, the woman question should absorb the thoughts and attentions of so many able minds; there must be in the logical nature of things an ulterior motive, an underlying force, that is the foundation for one of the most noticeable features of the end of the nineteenth century. This unrest, this straining forward, this earnestness and unity of purpose in woman, must be for a certain goal towards which the franchise is but a means to an end.

It has been remarked that women have in the past led no great movement nor headed any great reform; but I think it can be conclusively proved that women have initiated many of the

1 "Alternation of generation is but a rhythm between a relatively anabolic and katabolic preponderance,"—"The Evolution of Sex," Geddes and Thomson), and is as true of social phenomena as of physical. The male has been for ages the hero, the conqueror, the criminal, and the destroyer. Cain has murdered his brother Abel. The world now needs the conserving, synthetic, uniting qualities of the female factor of humanity.

greatest social revolutions that have changed the current of men's future conduct. To Mrs. Beecher Stowe is conceded the supreme honour of rousing, by her thrilling recital of the woes of slavery, the slumbering inhumanity of a great nation. The abolition of that fearful deadening curse is mainly due to her untiring devotion to the cause of the slave. Again, the wretched captives in our own fetid prisons owed as much to the loving, unselfish labours of Elizabeth Fry, as to the noble efforts of Howard, in the mitigation of their terrible condition.

Women's voices have often been raised in opposition to some great wrong, in defence of some great liberty, in sympathy with some righteous cause; but more often than not, their representations have in the past fallen on deaf ears, they have been as those crying in the wilderness; though, in many cases, they, with their best heart's blood, have ungrudgingly cemented the foundations upon which men have erected the finished building. Their weary feet have trodden smooth, by endless toil, the well-marked roads by which man now approaches a higher and purer development.

Lamartine affirms, "There is a woman at the beginning of all great things;" so now, when women have attained to greater social and civic freedom than heretofore, when they can exercise to the full extent their intellectual capacities, when their control, influence, and individuality are so widely felt, it is more especially a moral evolution that they will be the chief instigators in bringing to a successful issue.

And they must begin their task in the first relation of woman to the other sex, viz., as that of wife.

If we study alike the scientific, the mythological, and the inspired views of this subject, the plainer we shall see that these divergent, seemingly opposite aspects, ultimately meet at the same point, and emphasise the truth, that in the right understanding of the divine significance of the marriage state alone is man's moral and physical salvation.

Science, as I have demonstrated in a former part, has proved woman's superior organism, she is physically the higher evolution; and here I would cursorily glance at a physical phenomenon in woman's organisation, that has not yet had the prominence accorded to it by scientists that its importance deserves, bearing as it does incontestably upon the sexual relations of the sexes, and in consequence upon moral development.

Physically, woman is complete without the man. It was said of old that it was not good for man to live alone. Woman is a necessity to man; but man is not necessary to woman. Physical science demonstrates this fact more plainly in every research.¹

¹ I am quite aware of the strong consensus of medical opinion that may be brought to confute this statement; and I admit that in many women, hereditary transmission of abnormal functional disturbances, induced by man's equally abnormal indulgence in his passions, gives rise to pathological symptoms quite

Woman retains in single life health, strength, and vitality; as a fact, more unmarried women arrive at a good age, and with their functions unimpaired, than the corresponding number of married women who, in the cares and pains of maternity, have weakened and worn out their frames.

Men, on the contrary, are to a certain extent dependent on marriage for their health and vitality.² An early marriage in man is conducive to long life and unimpaired functions; statistics proving that those men who attain the greatest age are, as a rule, married men. Not that chastity is prejudicial to men, but men need the refining influence of women to mould character. Men require feminine society to keep alive in them and to develop the higher virtues, aspirations and ideals of humanity. Man's advance, therefore, is dependent upon the woman for its well-being and completion.

Thus we find in the first institution of marriage, *before* the fall, let it be noted, that it is the man who is enjoined to forsake *all* and to cleave to his wife. The greater is never given up for the lesser good; and moreover, the renunciation of other ties and affections points conclusively to a distinct advance in the ethical condition of the man. One renounces the worse for the better, and as it is the man, *not* the woman, who is commanded to renounce on marriage, it is obvious that man is more raised by the act of marriage than woman; he elevates himself to her standard. He is to find a higher and purer ideal in the wife than in any other relationship; she is, in truth, to be his helpmeet to a better and completer life.

As Ruskin beautifully writes—

“The soul's armour is never well set to the heart unless a woman's hand has braced it!—and it is only when she braces it loosely that the honour of manhood fails!”

Marriage is necessary to woman only as it affects the reproduction of the species—her organism is not dependent on it; and it is probable that as woman develops more and more her intellectual faculties, that have lain dormant for so many ages, she will

foreign to a healthy female organism, by which standard alone woman's physiology should be determined. Men endeavour to trace in woman the same sensuality they foster in themselves; but they disclose their ignorance of the fact, that in the whole scale of nature from the lowest to the highest, including woman, the female is passive, cold, and even deterrent to male advances.—See “The Evolution of Sex,” Geddes and Thomson.

2 I state here a fact of man's physical organism. As he develops his intellectual and spiritual factors, so will he bring under complete control the lower nature which, in marriage, rightly understood, finds inexorable natural limits placed on any excess of gratification. See Sir Andrew Clark's address on “Purity of Life.” “Exceptional peculiarity of genital organs. They are the only organs *which may remain unexercised without injury* . . . Incontinence dulls and lowers the whole nature.” “The only excuse for reproduction is improvement. Beasts merely propagate their kind, but the offspring of noble men and women will be superior to themselves as their aspirations are. By their fruits ye shall know them.”—Thoreau, “Essay on Chastity and Sensuality.”

evinced an ever-increasing repugnance¹ to marriage, as a mere outlet of animal passion, and only enter on so holy and mysterious a bond under certain well-defined restrictions and conditions. It is certain that a self-respecting woman will demand from man the same restraint that is imperative in woman,² and that every female below the human commands.

Intellectuality of the highest type does not undoubtedly tend to reproduction.³ The highest, purest, and loftiest minds have not transmitted their talents to their children, nor as a rule left any descendants. Women, more especially of any note, have been either unmarried or been childless. To enumerate a few names universally known—Queen Elizabeth, Hannah More, Jane Austin, Charlotte Brontë, and George Eliot. Marriage is by no means regarded by modern women as the aim and end of life. The higher stages of intellectual, moral, and social progress are alike opposed to it; except under conditions that cement the true bonds of conjugal affection. The individual development of the highest mental culture accentuates a corresponding individualism of will and character, which in many cases is opposed to the restraints and self-subjection connected indisputably with the marriage state; therefore the higher education and intellectual advancement of women, become, by a natural law of human development, the most efficient checks on the over-population of the world; and will, in the long run, falsify the gloomy prognostications of Malthus.

Again, on the other hand, highly intellectual men, with strongly developed æsthetic qualities, rarely marry until late in life, and seldom become fathers of large families.

These facts point to a strange and mysterious analogy. As remarked before, in the ancient mythologies, the chief gods were either sexless or represented as hermaphrodite, thus foreshadowing that most wonderful mystery enunciated by the Saviour of the extinction of differentiation of sex in the after perfect life.

“For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven.” (Mark xii. 25).

Differentiated sex, therefore, is simply a physical condition limited to the exigencies of the present life; and in the case of mankind is furthermore a factor inseparable from a state of probation, of physical, mental, and spiritual incompleteness. On

1 See Note 4.

2 See Note 5.

3 Complexed individuation, were that possible, would be theoretically associated with sterility.—“The Evolution of Sex,” Geddes and Thomson. Reproduction decreases in inverse ratio to individual development. As the species rise in organic complexity, so the number of offspring lessen. As man evolves, reproduction of kind will be reduced to a minimum, for increased longevity will preclude race extinction. See Dr. Carpenter on this subject in “Principles of Human Physiology.”

this hypothesis, we see the full force and the true significance of our Saviour's words; the vast possibilities and marvellous psychic truth underlying the simple enunciation of the elimination of sex in the after life of the soul. Thus the earthly, carnal, animal part of man's nature in the future glorified immortal body will have disappeared for ever.

The old Adam, with its fleshly lusts and appetites, will have perished in the dust of which it was made, and the new Adam will arise purified, even as He is pure.

The deep import of our Lord's single life on earth has not yet been fully apprehended. In all reverence be it said, He, in every respect, fulfilled in Himself, as an ideal and as a living example, the perfect complement of both sexes. In Him was brought to pass the realisation of the occult saying attributed to Him by the early Fathers, on being asked when the kingdom should come, "When two shall be one, and that which is without as that which is within, and the male with the female, neither male nor female."¹

Where has there ever been displayed such unflinching courage as His, such dignity, nobility, firmness, and inherent manliness?

Courage, that undaunted trod the wine-press alone; truth, that scorned the fear of consequence; individuality, that boldly faced a whole world in arms; combined with the glory of a manhood, whose aspect of authority, kingliness, and dominion made His enemies quail before Him. And with this virile humanity, where will be found, in greater perfection in any daughter of the human race, those graces and virtues that distinguish ideal womanhood?

In Him was the sweetness, the modesty, the sympathy, the unselfishness, the devotion, the self-sacrifice, the love of the true woman. And in all the representations of this Divine Figure one type is only portrayed by the highest art, viz., that in which the distinctive beauties of the two sexes are united. And furthermore, the best beloved apostle shares this unique delineation with his Master.

Thus in Christ were united in complete harmony and satisfaction the two natures, the divine and the human; and in the latter the two sexes, the male and the female. As the example for all mankind in all ages and under all conditions is our Lord, who in His earthly life entered not the marriage state; so also, the blessed above all women, the woman, who remains for all time the ideal of womanhood, was a pure virgin.

¹ It is interesting to note Comte's prophecy, that in the future evolution of the race women will produce children without the help of the male element. And no one can be ignorant of the increasing number of women who would willingly incur the pangs of maternity to satisfy their mother love, but recoil with instinctive dislike from the physical sexual bond. Here also is food for solemn reflection with regard to the spiritual conception of our Lord. It is the pledge to woman of the Virgin Birth, of which the ovum is already potentially capable. Parthenogenesis (immaculate conception) is, according to the leading biologists, the natural, normal and ideal mode of reproduction. "The sperm," says Rolph, "is an importation." A waste product from without.

Yet Christ's public ministry commenced at a marriage feast. Thus He began His mission to the world with the primal blessing "breathed o'er Eden." He took up the broken thread of man's moral continuity; He revived in man's heart the first advent of the law of love; He enunciated the supreme truth, that in the right comprehension of the mystery of sex lay the foundation of earthly progress, happiness, and welfare. He began preaching the kingdom of heaven at the threshold of adult life, showing men that here was the virtual beginning of their contest against evil, and the hope of their ultimate victory for good. They stood at adolescence in the parting of the ways—the one, by the pure and temperate ordinance of consecrated marriage leading unto life, the other by inordinate lust and uncontrolled passion leading unto death.

Men had drank long and furiously of the wine of their own making; they had drank with the unsatisfied folly of excess, and yet the human soul within them was still athirst. They had drank to the dregs the bitter cup of their pleasant sins, and they had no wine, good, bad, or indifferent, wherewith to refill it. Then the Divine Guest intervenes in their loss and their dismay. To them was borne the new wine, and yet in truth the old, made from the beginning of the world. Well for them if they recognised its worth and eschewed henceforth the fatal draught "that wrought in them all uncleanness." Christ thus instilled into marriage its pristine purity, its higher motive, its vivifying influence, and its holy symbolism.

Do we not faintly gather from the twice emphasised truth, reiterated afterwards by St. Paul, "They two shall be one flesh," the foreshadowing of that time when earthly sons and daughters of the race shall be as the angels in heaven, uniting in themselves all the virtues and excellences of the two sexes, attaining, each one, to a sublime and all-embracing individuality? And may not these words breathe hope and peace to many a sorely-tried soul, now fulfilling her life's destiny in the hideous mockery of an unloved and unsympathetic marriage tie? As on the ear of a mother, who, in the depths of the ocean, has lost her dearest and her best, must ever fall with a sublime consolation the divine promise, "And there shall be no more sea;" so to the down-trodden ill-used wife, trembling in fear and agony before the brute force of her earthly lord and master, must come as a message from heaven that sentence of future blessed reprieve, "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven" (Matt. xxii. 30).

It thus behoves both men and women to rise to a far higher conception of the ethical and spiritual aim of marriage than the majority at present possess. To do, however, men in the aggregate justice in the question of sexual differentiation, the recognised masculine ideal of womanhood has often been an abnormally

high and noble one—however far short the practice has fallen below the theory.

Thus Shakespeare beautifully describes the true psychic influence of woman over man—

“The idea of her life shall sweetly creep
Into the study of imagination;¹
And every lovely organ of her life,
Shall come apparell'd in more precious habit,
More moving, delicate and full of life,
Into the eye and prospect of his soul.”

Again a modern writer remarks: “Beautiful is every impression felt to be which, in any way whatsoever, excites the chief centre of generation in the brain, whether it does so directly or whether it does so by means of association of ideas. The primary type of all that is beautiful in the eyes of the man is woman. . . . The organically-become habit of associating the phenomenon of a woman with the notion of beauty, and with the pleasurable sensations excited by it, prompts the human mind to give the form of a woman also to every abstract conception which is experienced as agreeable or beautiful. Thus the notion of fatherland, of fame, of friendship, of sympathy, of wisdom, are all represented to the senses in a female form.”—“Evolutionary Æsthetics,” Max Nordau.

Look where we may, we find the same idealised sentiment of feminine perfection and superiority has always permeated mankind; lamentably short as has been the actual behaviour towards woman individually, due mainly to woman's own attitude of voluntary abasement, and supine surrender of her rightful place, consequent on a false estimate of her duties and her responsibilities.

Beauty and Love are the world's great educators. Physically and morally they lead to the highest degree of excellence of which the human race is capable; and undoubtedly the beauty and the love of woman have been either for good or evil, the main factors in the evolution of the race. As that beauty and that love have been raised above mere sense and passion, so have the devotees risen in ethical development; and the dignity of womanhood been more fully recognised and respected to the lasting welfare of the race that earliest embraced the higher concept of sexual relations.

In virtue, therefore, of men's own statements, and by their own volition, woman, the ideal, has been for long placed on a pedestal above man. She is acknowledged to be purer than man.² How, then, can the pure be less than the impure? She is admittedly above man in many ethical attributes. How, then, can she be

1 “To know her was a liberal education.”

2 “Women are, in general, far nobler, purer, more divinely perfect than men.”—RUSKIN.

“Man has, however, always insisted that woman shall be better than he is.”—“Sex and Society,” William T. Thomas.

inferior to man? Upon what basis do these paradoxes rest? Simply because women themselves have fallen far short of that ideal, man, often trusting, loving, and believing, has formed of them.

The scorn and contempt with which woman's frailties have been satirised and condemned is but the just Nemesis following upon a broken trust and a shattered faith. Yet, in spite of all, the human soul clings to the old belief. "If woman lost Eden, such as she alone can restore it."—Whittier.

In the ancient faiths, if the sun in his strength was symbolised by a God, and worshipped as the Great Physician, whose beneficent rays dispelled the ills of earth; for instance, as Apollo, "the Protector," among the Greeks; as Esh-shu, "the Righteous," in Phœnician mythology; as Vishnu, "the Preserver," among the Hindoos; as Horus, "the Life-giver," of the Egyptians; and as Buddha or "Wisdom," the omnipotent Sun-god of the Dravidians and Gonds, ever holding in his hand the Medicine of Healing (thus typifying in these various forms throughout the ages the divine Sun of Righteousness, that in the fulness of time should rise with healing on His wings for the redemption of the nations); so invariably was the grey and mysterious dawn embodied in a female divinity, who heralded, after a night of darkness, the advent of the coming day.

Thus rose-tinted Aurora among the Greeks and Romans was represented as a beautiful maiden ever preceding the four-horsed chariot of the sun; among the Scandinavians "the tender and infinitely loved" goddess Usha heralded the glowing triumphs of the morn. Fairest ideals of the common womanhood ever brought to the darkened world the first gleam of hope, of light, of life. If with woman came man's fall, in woman also was centred the yearning aspirations of the race for the dawn of a fairer day, for the advent of a deliverer who should unloose the chains of sin and death.

Dimly seeking after the truth, note how the mind of man intuitively grasped the vital fact actually realised on the Resurrection morning, when these universal hopes of mankind were brought to a consummation. To whom did the risen Son of Righteousness appear in the dim dawn of the first Easter day? Was it to the loving and best-beloved apostle John? Was it to the zealous, impetuous, repentant Peter? Was it to the doubting Thomas, who required materialistic proofs to strengthen his wavering faith? No! to none of these varied types of masculine belief did the risen Christ appear, but to the faithful band of loving, waiting women, "last at the cross and first at the tomb," the watchers, the weepers, and the worshippers. To them was given the sublime message which in its full significance has changed the whole face of the earth, opening to mankind the gates of heaven—"Go quickly, and tell His disciples that He is risen from the dead."

Were not, in truth, those humble Jewish women the heralds of an everlasting day? the living personifications of those shadowy beings of heathen imagination, who, in symbolising one of nature's greatest glories, were unconscious emblems of the time when darkness and death should flee away. Theirs, the first earthly voices to break upon the disciples' heavy sleep of sorrow and despair, with a message of glad tidings, turning their heaviness into joy; theirs, the blessed privilege to proclaim the conqueror over sin, and time, and death; theirs the supreme prerogative through all the ages, to give their testimony as God-sent, God-ordained messengers, to the glorious truth of the Resurrection.

And amongst them, prominent in that little band, was one repentant weeping figure, a woman who had disgraced her womanhood, who, in the depth of her degradation had yet with tears washed the Saviour's feet, and now in the loving retribution of divine forgiveness, was permitted to bear the message of triumphant love to all mankind.

In the presence of the Magdalen on that Easter morning, women can behold personified their fall and their ascent—their humiliation and their salvation. The day of their redemption had dawned; the prison doors had opened for the prisoners of hope.

On remarking further upon the Gospel narrative, there is a striking similitude between the conduct of the disciples towards these heralds of a new life, and that of men throughout all generations in their practical attitude regarding women.

“And their words seemed to them as idle tales, and they believed them not” (Luke xxiv. 11). Put yourself for one moment in imagination in the position of those exultant loving women, burning with holy enthusiasm, sympathetically anxious to share their ineffable happiness with the sorrowing brotherhood.

Can you conceive anything more bitter than their disappointment at the coldness, the incredulity, the scarcely concealed contempt with which their wondrous revelation was received?

“The Lord is risen!” they cried tremulous with joy; their faces radiant with the light of a living faith, a pure all-absorbing satisfaction.

“Where is your proof?” sneers cold materialism. “With these eyes have we seen Him. With these lips have we, kneeling, kissed His feet.”—“Ye tell us idle tales. The dead rise not.”—“We heard His voice, we felt His presence. We know and are sure that Christ is alive for evermore!”

They were repulsed as visionary enthusiasts, as dreamers of idle dreams; to the majority their insistence was in vain; and the disciples, because of their unbelief, endured a lengthened period of doubt, suspense, and overwhelming sorrow. Their gloom was not brightened till the earthly day had passed away, only at eventide was there light in the presence of their Lord. Carrying the analogy further and deeper, it is evident that it is this same spirit of

unbelief, of stubborn incredulity, that is the great stumbling-block in the moral evolution of the race. This fatal incapacity, because the heart is hardened and the understanding dulled, to grasp the primary truth of the law which governs all creation, the perfect Law of Love—the Love of Man and the Love of God.

In Love was the beginning of all things, in Love will all things find their full consummation. The first ideal union of man and woman was inspired by Love, cemented in Love, continued through Love; and by its holy influence was the race to be led to the full revelation of the Divine Love.

Only by the abuse of Love's best gifts, only by the sin of self-indulgence, of lawless passion and uncontrolled desire, has the race been retarded in its physical and ethical development; and now, after ages of bitter retribution, of consuming the poisonous fruits of sin, has it partially awakened to a sense of its moral shortcoming, to the cause of its fearful self-imposed heritage of disease and death.¹

In the aroused horror and shame of pure and noble women at the degradation of their sex, lies the salvation of the fallen sisterhood. With them remains the holy effort, the high endeavour to shed a ray of light upon this chaos of darkness and despair, to lift men, ay, unwillingly, out of the slough of their lusts and vices; to instil into every woman's heart the true, the sublime meaning of Love divine and human; to show, how in the future the past can be retrieved; how by obedience to the Law of Love, pure and undefiled, not by a base submission to its ghastly parody, the physical, moral, and spiritual advancement of man can be engendered through its vivifying agency.

Love is in truth the fulfilling of the universal law, and "true knowledge leads to Love."

It is only in these latter days of advancing practical Christianity that men are beginning to comprehend the full significance of love in its relation to the sexes, and its still deeper potentiality towards humanity in the aggregate—the love and welfare of the universal brotherhood.

Love, as the greatest thing that God or man can bestow, "shows, even to the dullest, the possibilities of the human race;" being, as Emerson remarks, "the essence of God," it must in its purity and holiness bring forth all that is best in man; its "true function in the world is, as the regenerator and restorer of social life, the reconciler and uniter of living men" to the Everlasting Father and Mother in God.

But, having wandered so far in the past by diverse ways from the true path of love, the human race has to retrace its steps, sin-laden and disease-sodden, till, happily in the dawn of a new hope and a greater knowledge, it may find once more the rightful road.

¹ See "The Evolution of Marriage," Letourneau.

Here science will lend its aid; and women, with a full understanding of their physical and psychological organism, will bring that knowledge to bear upon all their future relations as wives and mothers.¹ "We must remember," says a well-known writer, "that, whilst woman is the greatest and most inexorable of realists, she is also an idealist beyond man's wildest dreams. . . . She stands forth as the embodiment of human sympathy and spiritual intuition."²

Of the two latter gifts she will have much need in the upward path she must ascend, allied as they must be to an enlightened practicality. No woman should be brought up in ignorance of her own physical organism, of the important function, as race-producer, she may by marriage be called upon to exercise, and thus enter unprepared on the responsibilities, the vast potentialities of wife-hood and mother-hood. As a wife, "that not impossible she," must to her love, devotion, and fidelity add the independence of thought and action which belong to "rightful liberty"; to wifely submission, that affirmative virtue which demands a corresponding purity on the part of her husband; to modesty, that scrupulous honour which contemns conventional subterfuges and shallow pretences; to dignified reticence, that strict observance of truth that scorns the fear of consequence, and openly follows right for right's sake; to individual purity, that sympathy and charity which would include, *with herself*, the whole of womanhood.

It is but small honour to us, women in happy homes and affluent circumstances, that we are found faithful; by the very nature of our environment kept above temptation except such as we seek ourselves; but this passive negation of vice bears no fruit—it breaks down no stronghold—it makes no breach in the enemy's forces. Our virtue to be productive of good must be active, stimulative, inspiring; it must influence other lives than our own; it must strive to redeem from the dust the fallen crown of woman's purity; to re-establish the law of affinity between health and morals; the *mens sana in corpore sano*; to disseminate the knowledge of cause and effect; to make clear to the ignorant the importance of hereditary traits and physical characteristics.

Religion and science by different paths arrive at the same goal—the one by intuition, the other by research; only religion upon purely ethical and psychic premises arrives at its conclusions more expeditiously than science.

For instance, look at the scientific results of the study of heredity. Darwin, Galton, Lubbock, Tyndall, Romanes, Huxley, and Lombroso, after years of laborious research, have only in *this* century based the theory of heredity on a practical scientific foundation; but religion long ago, in a very old book, enunciated the

1 See Note 6.

2 H. R. Haweis.

doctrine that "the sins of the fathers are visited on the children to the third and fourth generation," and that "health is far from the ungodly, for they regard not thy statutes."

Scientific research traces to the third generation scrofulous diseases and certain forms of insanity due to sexual excesses. Immorality, sensuality, self-love, lust and all uncleanness in the parent re-acts, not only on the innocent child, but again on his children's children; to them is bequeathed the fatal heritage of the wages of sin.

When we see a bloated, sensual, self-indulgent man sodden with his own vices, we know health is far from him; and, as in his heart, the springs of life are impure and befouled, so will his unfortunate progeny bear on their brows the brand of their father's vice. Can any Nemesis be more terrible than to see develop in the form of a loved child, the germ of a past sin? To behold with agonised remorse the light of the eyes fade in obedience to an immutable law?

"Woe unto him that saith unto his father, 'What begettest thou?' or to the woman, 'What hast thou brought forth?'" (Isa. xlv. 10).

Alcoholic excesses have been proved to continue their influence along a line of posterity for generations; "and the various forms of impurity smite with devitalising severity the offspring of the third and fourth generations," is the testimony of modern medical science.

"The descendants of parents, victims to alcoholic inebriety, develop distinctive moral obliquities, such as theft and lying; alcohol paralyses the conscience, rendering it torpid, insensible, nerveless, and this state of moral deterioration is transmitted to the next generation, appearing in a morbid determination towards vice in various forms. It is known that certain brain-centres and brain fibres are the physical basis of the manifestation of the moral nature. When, therefore, alcohol disturbs and distracts the whole nervous system, its evil influence is as certain to impress the moral as it is the intellectual or the motor capacities."—T. L. Wright, M.D.

To give an authentic instance of the transmission of hereditary influence passing through several generations mention may be made of the "Jukes" family record.

"From the head of the family, Max Jukes, a great drunkard, descended, in 75 years, 200 thieves and murderers, 280 invalids attacked by blindness, idiocy, or consumption, 90 prostitutes and 300 children, who died prematurely. The various members of this family cost the state more than a million dollars."—"The Man of Genius," Lombroso.

Over indulgence in tobacco engenders weakened muscle, flabby heart, disordered nerve, and an over-sensitive brain; and this

physical degeneracy is transmitted by the parent to his hapless children.¹

“It is but too certain,” says Darwin, “that insanity and deteriorated mental powers likewise run in the same families.”

It can be traced in 75 per cent. cases to heredity. “Fifteen thousand patients are annually discharged from lunatic asylums in the three kingdoms, most of them registered as cured, others not so certified. They go forth into the world, many of them, to perpetuate the species, and give being to an insane progeny.”—W. J. Corbet.

Can it be a subject for surprise that insanity is largely on the increase, and crime and immorality are rife among the lower classes? Begotten of diseased parents, how can the children have sound bodies and sane minds?

Degrees of relationship in marriage have not had the attention bestowed upon them regarding their influence on offspring that their importance deserves. A few statistics in connection with consanguineous marriages will be of interest. The Medical Press thus animadverts on the subject of deaf-mutes:—“With regard to deaf-mutism, statistics show, for the most part, that the closer the degree of relationship between the parents the more numerous are the number of the deaf-mute children born. For example, one marriage between an aunt and nephew produced three deaf-mutes. Four marriages between uncle and niece produced eleven deaf-mutes. Twenty-six marriages between first cousins produced thirty-eight deaf-mutes. Sixteen marriages between second cousins produced twenty-eight deaf-mutes. Forty-seven marriages between blood relations produced seventy-two deaf-mutes.”

In all the states of America, marriage in the limits of lineal consanguinity is forbidden, and also within the limits of collateral consanguinity nearer than first cousins; the latter, however, are forbidden to marry within the boundaries of fourteen of the states.

From this cursory glance at the hereditary tendency of the worst forms of disease, it may be gathered, how supreme, therefore, in the future interests of the race, is the necessity of full inquiry into the antecedents of persons about to contract marriage.

Artificial selection has in all civilised races taken the place of natural selection in marital matters; men and women are in part recognising their several and individual responsibilities in the potential question of the continuance of the race on certain well-defined rules of health, and thus realising more fully the true function of marriage. How to pure love must be united an intelligent understanding; and the future perfect physical, intellectual, and moral development of the race be the goal towards which

¹ “The rapid increase in the number of insane, epileptics, and other forms of degeneracy within the last fifty years, is unquestionably in large part due to the use of tobacco.”—“The Living Temple,” Dr. J. H. Kellogg.

marriage should tend as its ultimate aim under the guidance of scientific insight and an awakened conscience. There is, however, yet much to be desired in regard to this point. I think that no measures could be made too stringent so as to ensure the health of possible progeny. Persons entering on the responsibilities of matrimony and probable parentage, should at least take the same precautions as they would have to incur legally under the conditions of contracting a life insurance.

Hiram M. Stanley thus remarks: "As a physician has suggested to me, a certificate of health from an approved medical examiner might be required of all applicants for legal marriage. This would certainly be a strong measure of artificial selection, and would save much misery springing from ignorance and vice. . . . In that most vital of matters, human breeding, man is far behind his progress in all other spheres of action, but it is here as elsewhere science must enter, not to destroy but to fulfil, to build up manhood and womanhood into the perfected relations which can only come from rational action illuminated by complete knowledge, and sanctioned by noblest sentiments."

A step has been taken in the reform indicated in Brazil, where among families of the higher classes there exists already a self-imposed custom, not yet legalised, but all the same strictly enforced, and recalls to mind the Greek system of State artificial selection and supervision. A certificate from a competent physician must be furnished by the Brazilian who is contemplating marriage, to certify he is free from diseases of a certain class, and of others that are hereditary or transmissible. Besides one or more physicians must testify that, so far as they can judge, the marriage is in accordance with sanitary laws. The bridegroom may also be required to produce a certificate, stating where he has lived during the last two years previous to his engagement. Again, by law, inebriates are not allowed to marry in Waldeck, Germany, unless they can give satisfactory evidence of their reformation.

When these salutary customs, based on true hygienic and scientific principles, are universally adopted, humanity will have entered on a higher plane of evolution little dreamt of at present. In the United States of America there are several societies already formed pledged to further the healthy development of the race, through the members contracting marriage only where there is no hereditary taint. Laws have been passed for the same purpose in other countries.¹

In the scientific sphere the necessary knowledge is close to hand,

¹ In Servia, idiots, maniaes, complete cripples, deaf and dumb, physically or mentally defective, are not permitted to marry.

In Austria parents and guardians may refuse consent to a marriage for bad moral conduct, contagious diseases and infirmities.

In Michigan, Connecticut, Minnesota and New Jersey, the most stringent laws prevail to prevent marriage between diseased, insane and defective persons.

and can at will be put to practical use, if, in striving after moral good, men will conquer their wandering inclinations in obedience to the supreme law of duty. And after all, in the search for truth, men will find the beauty and the love that will transfigure life's environment.

The romance of marriage will not be lost, when its solemn obligations are undertaken with fuller knowledge and maturer judgment; for beauty and love penetrate the inmost sanctuary of the soul, wherein every lover enshrines the beloved object in a mist of idealism, exquisite and intangible.

Moreover, in the future, marriage will gain immeasurably by raising womanhood to the pedestal of that ideal, which from the earliest ages has been kept pure and inviolate in the heart of mankind. For, in the gradual evolution of social life,¹ it is certain that, without any violent revolution, the equality of the sexes will be assured; though it will not be an equality of the *same* parts, but an equality in *power of different* forces, united for the attainment of a common ideal.

A nobler purpose will be the incentive to the matrimonial bond; for the aim set before mankind is a high one, viz., the perfection of the universe, and of the human race in particular. Man and woman, therefore, in an ideal marriage, will co-operate as the complement of the other towards this end; each bringing out the best that is in the other: each generously acknowledging a superiority in the distinctive and individual capacities of the two phases of sex, so that truly each will be inter-dependent in all the relations of family, social, and political life.

Even if this ideal union is in many cases beyond realisation, an approximation to this ethical standard will eventually be attained through the influence of purer morals, a wiser discrimination, and a more spiritual understanding. To every husband and wife comes at some supreme moment of their lives the mysterious call, the inspired whisper to lift up their ideal; to look beyond the bounds of their daily life to a standard fairer, nobler, truer, than ever has been seen by mortal eyes. For that glimpse of the unseen and the unattainable, no soul but is the stronger for the conflict with evil, and the more faithful in performing the duties that are at hand.

Above all must there be the diffusion of a deeper sense of practical Christianity among all classes, leading them to a clearer

1 "We need a new ethic of the sexes, and this not merely or even mainly as an intellectual construction, but as a discipline of life; and we need more. We need an increasing education and civism of women."—"The Evolution of Sex," Geddes and Thomson.

"The history of human marriage is the history of a relation in which women have been gradually triumphing over the passions, the prejudices and the selfish interests of men."—"The History of Human Marriage," Westermarek.

participation in that pure and holy Love which compasseth the universe, and towards which all creation moves.

“Love is Life’s end—an end, but never ending,
Love is Life’s wealth; ne’er spent but ever spending,
Love’s life reward, rewarded in rewarding.”

PART IV

WOMAN AS THE MOTHER

THERE is no doubt that on looking back to the dim records of the past, and on tracing woman's history through all its painful and prolonged development among its varied vicissitudes, one fact repeats itself with a strange persistence, and at last impresses its grave significance upon the student's mind, viz., that from the earliest ages up to the present time, the woman, who has had the most lasting influence for good over man, has not been the wife, but has been the mother. The mother has invariably taken precedence of the wife. She has received the respect, the homage, and the devotion of humanity. She has ruled when the wife has served; she has commanded when the wife has obeyed. In motherhood the relationship itself instinctively has demanded respect from the son; in wifehood, the individual herself could only inspire it in the husband.

In all ages the mother has been the sustainer, the care-keeper, the teacher of mankind. Hers has in truth been the most important part played on the stage of human history: the rocker of the cradle, unconsciously and often unwittingly, has guided the world's progress, or in ignorance retarded it by æons.¹ Mother spells Home; the word stands for the nucleus round which gather the beginnings of social life, the comforts of the hearth, the first joys and pleasures of youth, the growth of ethical and spiritual faculties. The mother has been the civilising agent from savagdom to enlightenment, from barbarity to refinement. According to Professor Drummond and other physiologists, the mother was evolved to the higher ethical standard before the wife.

“Is it too much to say that the one motive of organic Nature was to make Mothers? It is at least certain that this was the chief thing she did. . . . It is a fact which no human mother can regard without awe, which no man can realise without a new rever-

1 “With us rests the fate of the nations,
For we make the world.”

—“To Mothers,” Charlotte Perkins Stetson.

ence for woman, and a new belief in the higher meaning of Nature, that the goal of the whole plant and animal kingdoms seems to have been the creation of a family, which the very naturalist has had to call *Mammalia*.”¹

Everything springs from the egg; it is the germ of the world's life. The womb of the mother is, in truth, the real cradle of all living creatures; and the organism of offspring, the very foundations of its future destiny, are dependent on the mother's physical development—on her prescience, her solicitude, and her unselfish devotion.

Wonderful indeed is the infinite love of maternity, as demonstrated throughout the whole scale of sentient life! By its influence in ever higher degrees, through the whole world of Nature, every mother develops new instincts, that prompt her unerringly to make provision for her young, for their shelter and nourishment, even at a sacrifice of herself.

In the insect world, during her brief span of life, she provides them a fitting environment for their future welfare and sustenance when she herself shall have passed away.

The bird mother prepares the nest with consummate skill and forethought; and for weeks, the most free and agile creature by nature, queen of air and space, remains a willing prisoner, absorbed in the cares of motherhood. Among quadrupeds the mother suckles her cubs for months, and jealously conceals them in a place of safety, giving up her life willingly in defence of theirs.

Ascending the scale to mankind, the most barbarous woman hovers on the borders of a higher region of thought and feeling when she fondles her first-born child. She becomes, in spite of herself and her surroundings, more womanly, more compassionate, more tenderly heedful towards the helpless and the weak. The common bond of suffering draws her to humanity—humanises, elevates, and enriches her nature. What is more, maternity individualises her—she becomes a person. Among many savage races until a woman becomes a mother she is of no account. In some tribes the woman is supposed to have no soul till she has given birth to a child: in others motherhood bestows a certain degree of power, liberty, and dignity upon the woman, however despised and degraded may have been her position before as wife. And what is more, weak, defenceless, and oppressed as she may be in her marital relations, woman as mother develops an inherent courage, becoming even heroic in defence of her children, constituting herself their sole defender.

Incontestably, in all its stages, the strongest, the most constant of the affective sentiments is the love of the mother for her child; it is the purest and least selfish of emotions.

The mother is the woman of humanity; a joint possession of

¹ “The Ascent of Man,” Drummond.

both sexes alike. The relationship of wife affects man alone, and partakes at once of a distinctive egotistical character, circumscribed of necessity, in its scope and influence; but the woman, as mother, embraces all mankind; even without having after the flesh borne sons and daughters, she can with world-wide mother-love take suffering, toiling, sorrowing humanity to her bosom, and expend far and wide the treasures of her affection and devotion.¹

The kindly beneficent mother-earth, supporting, consoling, strengthening her children as they came in contact with her, imparting to them new vigour and life, and, in the end, receiving them, as tired and worn they fell asleep on her breast, is but a type of the all-embracing love of motherhood—the symbol of home for all mankind.

In the ancient mythologies motherhood was regarded with the greatest reverence. The principal mother-goddesses were Isis, Istar, Mylitta, Cybele, and Aphrodite. “In all the Phœnician ports, the mother goddess, who was first the tree and Polestar Goddess, the goddess dwelling in the mount of heaven, was worshipped in preference to the later male Gods.”²

In many of the prehistoric races³ the family was ruled by the house-mother, the priestess of the fire. The village matron held supreme power and organised the government and customs of the people.⁴ The profoundest respect was paid to the occult sayings and judgments of the wise woman, the mother of the tribe; and even the gods themselves were depicted as dependent on their mothers for guidance, consolation, and support.

Also in the Jewish ritual, the Divine wisdom is always spoken of as in the female gender; and perhaps it is not generally known,

1 It is a noteworthy fact, that most of the greatest philanthropists have been single women, whose work and influence have been widespread; and whose spiritual children can be counted by thousands.

2 Hewitt.

3 It is not strange that so few of us pause to consider, even in these days of busy and searching thought, that motherhood was the foundation of an *institution* in the primitive world; that this institution of motherhood was, indeed, the first, the very oldest institution that ever existed among communities of men. It is not strange, I say, for since the long forgotten time when the institution of motherhood was the acknowledged basis and centre of every organisation among men. . . . all of the more than five thousand years of written history have intervened, and throughout the countless pages of that long-continued history whence our conclusions are chiefly drawn, motherhood has been recorded as subordinate to fatherhood. In the old order of things, mother-right, or the institution of motherhood, both led to and was founded upon the recognition of woman, of the mother, as first, not second, in the social organisation.”—“Primitive Motherhood,” Frank Hamilton Cushing, Professor of Ethnology, Washington.

4 Further research in ethnology and sociology will conclusively prove that the pre-historic races were under the matriarchal rule, and the woman was considered the superior factor. Much light will be thrown on this subject, when the ancient remains of an extinct civilisation throughout Central America have had the attention paid them their importance demands. From them it will be seen that the Egyptian civilisation in which the idea of female supremacy still lingered, was modern in comparison. Tradition and the small amount of evidence available also point to the fact that the chief pre-historic races were monogamous.

that the mother-essence is worshipped in the daily service of the synagogues.

“The divine name, or mother-word, concealed under the form of the bi-sexual mother of the name (Shem) was Jahav, meaning the God who gives life. This the Jews were forbidden to profane by pronouncing it, and the bi-sexual spirit-God is still invoked by them in the daily prayer of the liturgy. ‘In the name of the union of the holy and blessed Hu and his Shechinah, the hidden and concealed Hu, blessed be Jehovah for ever.’ The Shechinah is the Divine Feminine.

“In the service for the seventh day of the Feast of Tabernacles these two combined essences of the one God are invoked as the masculine Hu and the feminine Yah.”¹

As we may consider the ritual of the Jews as being to a certain degree purely esoteric, and that moreover our Saviour rigidly observed all the ordinances of the Temple, this mysterious union of sex is pregnant with many profound and inscrutable speculations. It is the Mystery of the Mother of Life.²

We thus see that on motherhood, the human race has never cast a shadow of obliquity or reproach. The ideal mother has ever been revered, worshipped, and loved. No tradition from the earliest sources has associated the woes of humanity with woman as the mother. Intuitively, it has been recognised, that woman’s fall did not rest with her motherhood. Woman there had done her part well, according to the light and knowledge vouchsafed to her. Nature through countless æons had evolved the human mother to a certain and ever-increasing stage of perfection.

But the moral development of individual man depended upon his relation to woman as the wife. The wife had yet to be evolved. Sexual relations were to be the crucial test of man’s ethical and spiritual consciousness. I have striven already to point out, how woman in her ordeal in that capacity fell; and how, through that fall, have in great part proceeded all the ills to which flesh is heir, with woman’s consequent long agony of repression and servitude.

Truly she then ate of the fruit that has set the children’s teeth on edge from that time until now; truly she has borne through weary ages the contumely, the reproach, of her deservedly fallen state, since she gave up her sceptre.

In the archaic allegory of the origin of our race, where woman is depicted as the cause of man’s fall, the irresistible temptress bringing upon the race the primeval curse, it is evident that it was as Eve the wife and helpmeet, she proved faithless to her trust

1 “History of the Physicians,” A. F. Hewitt.

2 Elohim, translated “God” is from “the *feminine* root ALH, and is really a FEMININE PLURAL.” See Gesenius’ Hebrew Grammar. In the authorised translations of the Hebrew Scriptures, the Feminine Aspects of the Deity have been suppressed, and the feminine nouns have been mistranslated as masculine.

in her time of probation. The curse fell on woman as wife, not upon woman as mother. She had yet to enter the holy relationship of mother.

Herein is a great mystery. "Verily Thou art a God that hidest Thyself;" yet to us, in these latter days, are revealed, if we fearfully inquire after them, the wondrous ways of God with men; for in that Divine Mystery, when of a woman God the Saviour was born, the curse of incompleteness was lifted from womankind, cancelled for ever in the ineffable glory of that marvellous motherhood. To each woman henceforth was allotted the task of working out her own salvation. She was to redeem the past in virtue of her motherhood, redressing the evil, labouring in the throes of self-sacrifice for purity, holiness, and love, and the Redemption of the Body.

Note how, in the sublime allegory of the Fall, in her supreme hour of humiliation, the Arm of Mercy was outstretched to save her from the terrors of despair. Having failed as wife, the typical woman of the race should yet be vouchsafed another trial in ethical development. In the pangs¹ and the burden, the sorrows and the cares of motherhood should she retrieve her fatal error. She was for long to lose the husband in the master; to forfeit equality for degradation; to win freedom only from slavery; but the sons and daughters of the race should yet rise up and call her blessed; and the exquisite joys of maternity should in measure compensate for the hardships and humiliation of her marriage state. Though she had lien among the pots, yet should she rise with wings of silver and feathers of gold.

To Eve, as to many another mother, came the bitterness of shattered hopes, of unfulfilled aspirations; but for one infinitesimal moment she saw, as in a vision, through divine inspiration, the realisation of the sublimest faith. She caught a glimpse down the vista of the coming ages of the ultimate glory of mankind. In her sorrow, in her pain, in her fall, and her debasement, that poor mother of the human race beheld in the first man-child nestling in her arms (the fruit of an earthly womb) the Son of the Highest, and cried triumphantly, "*I have gotten a man from the Lord!*"

She grasped intuitively a further spiritual mystery—that each man and woman, through regeneration, might become a son and a daughter unto God.

¹ As an inevitable corollary upon her fall woman lost her natural endowment of painless parturition. For Nature never evolved her greatest handiwork, hampered with pathological conditions in the culminating function of motherhood. The pangs of maternity are the direct fruits of sin and abuse. Continence is imperative during gestation and lactation.

"When the full chapter of woman's wrongs and sufferings is written, the world will be horrified at the hideous spectacle."—"Esoteric Anthropology," T. L. Nichols, M.D.

"Easy labour depends on continent gestation. . . . painful parturition is the penalty which Nature exacts from those who do not obey that law."—"Modern Researches," Bayer, U.S.

Mark also how in that supreme moment of exaltation the wife is lost in the mother. The earthly conception is forgotten. Adam, the first man, has passed out of sight; the second Adam, the Redeemer, only occupied her thoughts; and with the sublime courage of prophecy, regardless of present limitations, of inharmonious environment, of the stubborn resistance of fact and reason, she embraced unfalteringly the stupendous spiritual truth of the Sonship of the human race with the Eternal; and the vast potentialities of humanity, proceeding from that relationship of the human with the divine, were instantly and unhesitatingly recognised.

That faith women have never lost. "Woman never doubts but that her offspring will become an angel. She has seen it so in her dreams." Dreams, that are but incomplete visions of the transcendent truth; and which throughout all the ages of mankind, have ever made woman the most ambitious, *not* for herself but for her children. It is a remarkable fact, that close investigation and research prove incontestably how much the initiative impulse towards progress proceeds, in nine cases out of ten, from the mother. She has inspired in her children the desire to excel, to rise, to conquer. She has been pre-eminently the parent to encourage the smallest effort; to smile with approval on the first trial; to prophesy success when the spirit droops and is weary; and weak woman, as she may be, to counsel the courage to endure.

There is an intuitive ring of truth, of confident ultimate victory, in a woman's "Never despair!" that has restored vigour to many a flagging hand, and braced up to noble effort many a fainting heart. Again, in that record of the first human birth, how typical is the attitude of the father. He is as non-existent; no solicitude is expressed on the part of Adam for his newly-born offspring; he stands apart, as in the face of a great mystery into which he cannot enter, either with experience or sympathy. And we may well surmise that when, with Eve, he bent in after years with agonised grief over the murdered body of their son, the taunt would rise to his lips—"Is this the work of the man gotten from the Lord?" Who can fathom the awful bitterness of that mother's disillusion when, in lieu of the Redeemer, she found the destroyer, instead of the life-giver the murderer, in the person of her first-born? Typical indeed of woman's faith was the courage that again incurred the pangs of maternity, and brought forth a Seth, "the appointed one of God."

Through the various heathen mythologies, we trace the intuitive perception in the human mind of the ultimate unity between the mortal and the immortal, the human with the divine. The deliverers of the race were ever depicted as of divine origin; born of mortal mothers, the fathers were gods who deigned to visit the daughters of men. In all these myths and traditions of antiquity we see foreshadowed the incarnation of our Lord; and men, before

this divine mystery of God made man, instinctively, with a strange and abnormal humility, retired awe-struck from so holy a ground. Intuitively they recognised that, with the inexplicable union of the human with the divine earth-born man, sin stained with passion had no place. The seed of the woman was alone deemed worthy to bruise the heads of humanity's foes.

When we consider man's assertiveness; his pride of sex, his love of power, and his inherent jealousy of any infringement on his so-called natural rights, this solitary instance of voluntary self-effacement is the more remarkable and suggestive, giving another proof of how unwittingly the human soul was led gradually to the revelation of the sublimest truths. "As the half-gods go, the gods arrive;" and the realisation of the world's ideal is at last centred in the form of a woman, bearing a little child in her arms;—a woman who has won, through the sword that pierces her heart, the halo of divine motherhood radiating her brow. The mother, who through the ages stands ever as the link binding earth to heaven; as the living proof of the ultimate destiny of man.

"I hold up my child to heaven,
For from God he first was given;
I cannot trace his future years,
The bitter pangs, the bitter tears.
I only know, his dying breath
Will win the victory from death;
That both the same are life and love,
Eternal, sure, in God above."

"For of what is Maternity the mother? Of children? No; for these are the mere vehicle of its spiritual manifestation. Of affection between female and male? No; for that, contrary to accepted beliefs, has little to do in the first instance with sex-relations. Of what then? Of Love itself, of Love as Love, of Love as Life, of Love as Humanity, of Love as the pure and undefiled fountain of all that is eternal in the world."¹

And in the function of Maternity, Love has truly its fullest and most perfect development in self-sacrifice and self-surrender on the Altar of Humanity.

But without faith there can be no Martyrs; and women, as was before remarked, have the spiritual consciousness developed in advance of men. With them the natural imperceptibly adjusts itself with the supernatural; there is no hard and fast line recognised between them. The spiritual conception of things unseen makes through faith all things possible. Therefore the stupendous phenomenon of Nature, its unfathomable mysteries, its unsurmountable barriers, its apparent contradictions and incongruities, do not, as a rule, disturb the religious consciousness of women. Nature is in God, and above Nature is God pervading and con-

¹ "The Ascent of Man," Drummond.

trolling the whole. What we may thus designate as the intuitive religion of women is, I feel assured, co-existent with the mystery of motherhood. It is less difficult for a woman to realise the portentous possibilities of the supernatural, the working of unknown laws, the existence of occult influences and agencies, than for a man; for has not every mother felt within herself the unseen life, and overstepped the boundary between the known and the unknown? Has she not realised the unity between material and spiritual growth? Has she not brought forth a living soul? Has she not experienced individually the sublimity of creative power? "*I have given a man unto the Lord! I have brought forth a woman-child!*"

What mystery of nature, what miracle of the supernatural, can transcend in human and divine significance the birth of an immortal being? A woman must be, in truth, dead to all the highest instincts of her nature, who does not feel that, through the experience of motherhood, she is on the threshold of the Temple, on the confines of the holiest ground.

Again, in all reverence be it spoken, the very pangs of maternity bring women into the closest individual sympathy with the Christ, the Man of Sorrows. There is an analogy between their sufferings, slight as they must be by comparison, with those of the Redeemer, and the agony of Him who laid down His life for the world. To every mother comes the hour, when she must enter in solitary anguish the valley of the Shadow, must meet Death face to face, must realise to the full the bitterness of human suffering, its loneliness and isolation. To her comes also in that supreme trial the consciousness of how rigid are the limitations of human love and devotion. The purest earthly love stands shudderingly apart, impotent and stricken. The mother must, truly, tread the wine-press alone, must work out her own salvation, and the salvation of the embryo life.

The analogy can be carried further. Like the great Deliverer, she also, after her battle with death, and her struggle for the life of another, sees of the travail of her soul and is satisfied. All the former things have passed away in a moment; the agony and the tribulation are forgotten in the peace and joy that ensue on the consummation of her sweetest hopes. It is, I opine, a sublime courage that thus animates the weakest woman to take her life in her hand, and go down unflinchingly into the depths to do battle for the continuity of the human race; and only through the possession of inherent (though perchance unconscious) faith could nine women out of ten emerge conquerors from the fiery ordeal. Nothing demonstrates more clearly the limited perceptions of men, their egotistical superficiality and crude generalisation of physical and mental sensibility to pain, than the unsympathetic callous indifference with which the majority of the masculine sex regard the pangs of maternity and the travail of child-birth. The

inconsistency is the more apparent when one considers, it has been amply proved that men, as a rule, cannot endure extreme pain of any kind with the same amount of fortitude and patience as women; and undoubtedly, were they called upon to suffer for the reproduction of the species one quarter of the agony that falls to woman's share, the extinction of mankind within an appreciable period would be an accomplished fact.

When one hears of the herculean muscular wife-beater and garroter bellowing for mercy under the first stroke of the lash, it is impossible not to feel contempt for those medical practitioners who regard the pangs of child-birth as "natural and salutary," and because of their inevitableness calmly overlook their poignant severity. It is only as men recognise the supreme unselfishness and sublime abnegation of motherhood, that they will themselves rise to a higher plane of ethical evolution, and emerge from self-centred masculine individualism to the far loftier discipline of a tender sympathetic Altruism.

There is no palliation or disguise of the pangs of maternity in the pages of Holy Writ, where the simile employed for the keenest human anguish, mental or physical, is the travail of the woman for the gain of a life. And when one observes how thoughtlessly, recklessly, criminally, this agony is incurred without due consideration of health, fitness, or circumstances, one shudders at the amount of unnecessary, unjustifiable anguish women, through all ages, have patiently and silently borne. Yet, as has been beautifully remarked, "Pain is in some wise the artist of the world, which creates us, fashions us, sculptures us with the fine edge of a pitiless chisel. It limits the overflowing life; and that which remains, stronger and more exquisite, enriched by its very loss, draws thence the gift of a higher being."¹

Pain has been in truth woman's greatest teacher, to render her perfect through suffering, and capable of fulfilling her mission on earth as the maker of men. That first and last is woman's true vocation; the part she has pre-eminently to play in the history of mankind. And up to now, how has she performed it? Granted she has produced many specimens of splendid animals; noble in mien, mighty in intellect, vigorous in physique, but of men, in the full acceptation of the word, very few.

Slowly she is beginning to learn the science of life—to grasp, with an understanding spirit, the vast significance of maternity; what potential effects its responsibilities imply; and how the duties of the mother to her offspring begin not in the cradle, but in the first form of the embryo existence.

The mistakes she has hitherto made have been through ignorance and inadvertence: she regards her maternal obligations now

1 "The Bird," Michelet.

with clearer and more comprehensive vision. Science, every day, lays bare another mystery of our being; forges another link between the known and the knowable, that aforesaid was the unknown. Investigation demonstrates the wonderful sympathy existing between the various component parts that make up the human frame; how mind acts on the material physical frame, and again, *vice versâ*, the body acts on the mind. Therefore to produce men and women worthy of the name, the maternal functions must be attuned to a higher strain than they have up to the present been exercised to attain. "Men," says Emerson, "are what their mothers make them." Herein lies the fearful responsibility of motherhood. The foundation is laid in Love, but "Love, which is the essence of God, is not for levity, but for the total worth of man. . . . Thus are we put in training for a love which knows not sex nor person, nor partiality, but which seeks virtue and wisdom everywhere, to the end of increasing wisdom and virtue."¹

This is the lesson women, as mothers, have to learn, and to put to practical use. Their marching orders are—

"Move upward, working out the beast,
And let the ape and tiger die."

Among the many problems awaiting solution at the hands of science and a deeper moral sensibility, none has greater prominence in the eyes of many earnest thinkers, than the best means to procure the healthy perpetuity of the race under circumscribed limits. Indisputably the tendency of modern civilisation is towards decrease of quantity, and increase of quality in the population. Large families are at a discount; and there is also a growing disinclination to enter the marriage state till late in life. Youthful marriages are, as a rule, discouraged, and statistics prove, except among the lowest classes, that the marrying age increases yearly of both males and females, while the number of children born is decidedly on the decrease. Are, then, the higher races of civilisation doomed to extinction? By no means. It is not the number of children born that tend to the future supremacy of race; but the number of children who, by the law of a natural death selection, survive as the strongest and the fittest for life's work. Two healthy children, born of healthy parents, free from hereditary diseases, will do more for the perpetuity and well being of the race, than seven children born of prolific but delicate parents. The offspring of undeveloped mothers under twenty years of age are seldom long-lived, and fall soonest victims to the many diseases of childhood. Women also, under an en-

1 Emerson.

forced maternity, prematurely wear out their frames, and bring into the world an enfeebled progeny.¹

No woman can with safety to her own health and that of her child, incur the pains of childbirth year after year.² The interval for complete recuperation between the birth of each child should be at least three years; as for two years after birth, the child is dependent on its mother for sustenance; and in that period the mother has to recoup her strength, and to provide for her offspring; she, therefore, should run no risk of having any extra strain put upon her most vital functions, which already are either in the course of rehabilitation, or are at their fullest working power for the welfare of her child.³ In no case should the cares and responsibilities of maternity be undertaken if the mother be in a chronic state of bad health; or suffering from any form of developed disease. It is the gravest sin of which a parent can be capable against the helpless little one, to handicap it from the start in the stern race of life, with a heritage of suffering and a vitiated constitution.

As the lights of knowledge regarding physical science become more diffused, women will undoubtedly take this matter of the rights of maternity exclusively into their own hands; and no self-respecting conscientious woman, fully alive to her own duty as a mother, will permit the grave cares of motherhood to be forced unwillingly upon her; her own life and health endangered as well as her child's; thus incurring the grave onus of bringing into the world weak and ailing offspring.⁴ Women will recognise the vital

1 The initial error has been the false presumption that marriage was instituted to sanction the reproductive act; it was, on the contrary, instituted to restrain it. The lower animal species were restricted to times and seasons, man alone was left to exercise his reason and his discretion; and in the divinely instituted monogamous union, nature herself had prescribed the most rigid limitations to the mere physical bond between man and wife. The children with whom they were to replenish the earth were to be well made, each the outcome of a responsible act on the part of the father and the mother; and most of the suffering entailed upon women is the result of the radically erroneous principle upon which man has based his marital relations, as solely means for self-gratification.

2 Dr. Foote (New York) considers that "in some cases, five years should intervene between the ages of the children, for the mother to regain a physical condition capable of imparting health to one in utero-life."—"Plain Home Talk," Edward B. Foote, M.D.

3 When Christ, in that solemn service of the soul, "for men only," revealed to His disciples the true conception of marriage, and the self-control therein entailed, they, apparently aghast at its severity, exclaimed, "If the case of the man be so with his wife it is not good to marry." And in the profound dignified answer of our Lord men will find the solution of one of our most pressing social problems. (Mark x. 10; Matt. xix. 10, 11, 12). Man is not made for lust, but for self-control and self-reverence.

4 "After all, the solution is primary one of temperance. It is no new nor unattainable ideal to retain, throughout married life, a larger measure of that self-control which must always form the organic basis of the enthusiasm and idealism of lovers."—"The Evolution of Sex," Geddes and Thomson.

"Sexual intercourse, during pregnancy is a disturbance of that function and an injury to mother and child . . . It is the most common cause of abortion and miscarriage, and increases the pain and danger of child-birth. No woman naturally seeks union at such period; no woman can safely submit to it."—"Esoteric Anthropology," T. L. Nichols, M.D., F.A.S.

truth, that they are doing more for the race, by bearing and training a small and healthy family, than by ruining their constitutions in giving birth to numbers of whom a comparative few survive the first few years of their existence. The Chinese and Hindoos are the most prolific people among nations; but it is quality not quantity test the superiority of race; and the average stalwart Anglo-Saxon is worth in stamina and endurance ten of the enfeebled units of the teeming races.

Also, is it too much to expect the same amount of reasonable consideration from the Anglo-Saxon husband towards his wife, as is shown by many races of so-called savages in their marital relations; where, after the birth of a child, the husband voluntarily separates from the wife for a prescribed period? Women, among barbarous tribes, rarely give birth to another child until the age of suckling is past, which is often prolonged for three to five years. Not that this protracted dependence on the mother is, in an advanced stage of civilisation, to be advocated; but its practice in savage life demonstrates the wonderful adaptability of the resources of nature to the exigencies of environment.

A systematic scientific investigation in Germany arrived at the following conclusions: first, that men should not marry before they are twenty-five years of age, if they desire healthful children; second, women, between the ages of thirty and thirty-five, and under thirty, ought not to contract marriages with men over fifty years of age, if they wish to give birth to well-developed offspring; and third, that women should not bear children until their physical organism is fully developed, *i.e.*, until they have attained at least twenty to twenty-five years of age, and can encounter the cares of maternity with comparative safety. When it is estimated that in England alone over 5000 women die every year in child-bed, it will be realised there is a wide margin for reform close at hand.¹

Fortunately for the welfare of the race, women have instinctively recognised the vast importance of keeping the type pure; and wherever the greatest latitude of selection is on the part of the woman, there the race has developed to the higher standards of moral and intellectual growth. As Max Nordau observes:—

“The difference in the importance of the two sexes, so far as the maintenance of the race is concerned, also causes corresponding differences in their amatory lives. The part which the woman plays is by far the more important; she has to supply the whole material for the formation of a new being, to elaborate it completely in her own organism, and above all, to impart to it her own qualities, just as she has inherited them from her forefathers.

¹ “Man must be governed by the requirements of a natural law which is the basis of morality. And the law is that he should respond to the feminine requirement, and never go beyond it. This is the law throughout the animal creation, and to it man is no exception . . . Sexual union is for birth . . . never when it may defeat the very end it was intended to accomplish.”—“Esoteric Anthropology,” T. L. Nichols, M.D., F.A.S.

Man, again, only supplies the stimulation to this tedious and difficult, nay, heroic work, upon the quality of which stimulation the quality of the work in question is to some degree dependent. . . . In the case of the woman the centre of generation is therefore more strongly developed, and its activity a more lively one, as well as more important, having regard to the action of the brain as a whole. Woman, too, possesses a more distinctly developed ideal of the man, who is organically necessary to her, and will fill up her life, nor does she allow herself to be so readily induced to renounce this ideal and content herself with a substitute of a totally dissimilar character. Should a woman have once found her ideal, it will be practically an impossibility to get her to renounce it. . . . A woman has an intuitive sensation that she ought not to make any mistake, that any error would have, alike for herself and her posterity, results that could not be made good, . . . and she is therefore extremely distrustful and careful to avoid the possibility of such an error; on the other hand, she realises as certainly that she has not made a mistake, when she has found the right man, and in such a case she will be far more ready to give up her own life than that man. In the case of the man the matter is quite different. He may quite easily make a mistake, because a mistake so far as he is concerned has no organic result at all, and can be made good, so to speak, the very next moment; that is, so far as his share in the preservation of the race is affected. For the same reason also his ideal of the woman who will organically complete him is much less plainly typified; for the same reason he is apt to fall in love much more quickly and easily with the first nice woman he meets; for the same reason also he can love more frequently, relinquish much more easily, and forget with much less trouble.”¹

The reader would hardly credit that, after expressing so cynical a criticism on man, and by logical inference demonstrating the superiority of woman, the author just quoted should, in another page, decry woman's mediocrity and general incapacity!

However, the fact remains, that to woman is confided the preservation of type, and the perpetuity of race; and moreover, wherever woman has overstepped the bounds of heredity and of nationality, it has always been on an upward grade. A woman, if she forsakes her own people to form a union with a stranger, as a rule raises herself by so doing. Men, on the contrary, think little of racial or social distinctions in their fugitive connections. In spite of our Indo-European pride of race, the Aryan male has never failed to have relations with the lowest and most disgusting females of the most degraded races among whom his lot may be cast for the time being. Men have never had that instinctive pride of race, of intuitive self-respect, that, through the exercise

¹ “The Natural History of Love”—Paradoxes. Max Nordau.

of self-restraint, should keep their offspring free from tainted blood. The half-caste, be he the result of union between English and Negroid, Spanish and Indian, Boer and Hottentot, or Dutch and Malay, owes his existence to the unrestrained impulse of a father of a higher race than the mother, and literally born in sin, inherits usually the vices of both parents, with the virtues of neither. He is the visible result of a white man's shame, of selfish passion and uncurbed lust and desire.

Women, on the other hand, have seldom willingly descended to unions with men of a lower race. As slaves, as prisoners of war, as victims of enforced marriage, they have been constrained to bear children to hated masters; but left to their own inclinations, inherent racial pride has led them to form connections with men either of their own race or of a higher nationality than themselves. The Aryan woman, happily, has never stooped to the sexual degradation of the Aryan man; and it is to the influence of the white woman in the future, that we must look for the enforcement of that high and pure morality, which will restrain the conquering white man from becoming the progenitor of racial crossing with a lower and degraded type, dangerous to social and ethical advancement, in the lands that come under his sway.

Here a mother's careful admonition and delicate sense of honour should be of supreme importance in inculcating in her son's mind that racial pride which would scorn union, however transitory, with a woman of a lower race. Our modern civilisation counts for little if the great Anglo-Saxon nation cannot keep its blood-royal pure and undefiled. By every conviction of racial, national, and personal duty and morality, should the Anglo-Saxon male, "the heir of all the ages," place the strongest restraint upon his passions in the various savage lands in which, as a subject of a world-wide Empire, he may be called upon to dwell. A great trust is placed in his hands, and the first step towards fulfilling it is to discipline himself. Look at the thousands of half-castes—despised, down-trodden, vicious, and statusless—swarming in all our colonies, constituting a real and increasing danger to the commonwealth, and let us ask ourselves with shame, "Is the first step taken yet?"

It is on this important subject of preserving and transmitting untainted the purity and nobility of racial characteristics that woman, as mother, must bring her newly-acquired and increasing scientific knowledge to bear.

There are subtle and at present little understood evolutionary laws that most certainly govern and influence the transmission of hereditary traits of character, and much of their tendency has yet to be particularised; but, even with the limited knowledge at our disposal, it cannot be too earnestly impressed upon a mother, that when her new-born child is placed in her arms she beholds her *finished* work. Her creative power is exhausted. She can do no

more, give no more, form no more. In future she has to guide, control, improve and educate a being that is *made*.

The making is done, "as a man leaves his mother's womb, he closes the gate of gifts behind him."¹

Woman's greatest and most fatal error, as regards the ethical development of the race, has hitherto been her elementary and superficial conception of her primary duty to her offspring, viz.:—that her obligations towards it begin with its birth; when, in reality, the most crucial and vital tests of maternity commence with the unseen life within the mother's own organism. It is there are formed the future heroes, poets, lawgivers, teachers, and leaders of men; it is from there issue forth the drones, the sensualists, the drunkards, and the cowards. As the tree is so will the fruit be; as the fountain is pure or foul, so will the stream issuing forth be sweet or bitter. Moral, noble, and elevated traits of character are the outcome of pronounced morality on the part of the parents; and if a higher ethical standard is to be reached by struggling humanity, maternity will have to bear most of the labour in raising it.

As Bellamy remarks in "Looking Backward," "Over the unborn our power is that of God, and our responsibility like His towards us. As we acquit ourselves towards them, so let Him deal with us."

And again, describing the ideal social state of the future, he says, "Our women have risen to the full height of their responsibility as the wardens of the world to come, to whose keeping the keys of the future are confided. Their feeling of duty in this respect amounts to a sense of religious consecration. It is a cult in which they educate their daughters from childhood."

"We are mothers through us in our bondage,
Through us with a brand in the face,
Be we fettered with gold or with iron,
Through us comes the race.

.
We were kept for our beauty, our softness,
Our sex;—what reward do ye find?
We transmit, must transmit, being mothers,
What we are to mankind."²

It is therefore the supreme duty of the mother, possessing full knowledge of the distinctive characteristics of her own and her husband's family, to endeavour by self-discipline in her own case,

1 Emerson.

"We believe that the important factor in the evolution or development of mankind—the basic principle of variation—is the state of the mother's mind previous to the birth of her offspring . . . The mother has it in her power to endow her offspring with a good constitution, a vigorous intellect and good morals . . . In the mother rests the power to alter the structure of her child, for weal or for woe."—"Maternal Impressions," Bayer, U.S.

2 "To Mothers," Charlotte Perkins Stetson.

prior to the birth of her infant, and subsequently through the force of education, restraint, and example on the consciousness of the child, to eradicate all that is unworthy, base, and deteriorating in the inherited tendencies handed down through generations; and to strengthen and develop every moral and intellectual hereditary quality, so that imperceptibly the latter may be victorious over the former.

By the exercise of a courageous will, by a constant and severe self-discipline, many a mother has counteracted and conquered an inherited vice, and rendered her children immune from its effects. But "this kind cometh not out but by prayer and fasting," and a firm reliance on that Higher Power "which shapes our ends, rough hew them as we will."

Say, that the inherited vice is sensuality; the mother can assuredly check its first development in the psychic nature of her unborn child, by concentrating her thoughts upon whatsoever things are pure, lovely, and of good report; by living herself a simple, restful, godly life; partaking of plain and wholesome diet—eschewing as poison strong wines and rich foods. And afterwards, by the strictest and most delicate supervision of her son's moral training and education, to impress upon him the sanctity of all human relationships, the necessity of personal chastity, the importance of racial purity. Above all, to inculcate that the greatest victory a man can achieve is the victory over himself; and the basest degradation into which he can fall, is to permit his lower animal passions and instincts to have the dominion over his higher and nobler faculties,¹ to allow the nature of the brute that perisheth to dwarf and supplant the growth of that spiritual nature which is man's divine birthright. Undoubtedly, in the present elementary state of man's ethical development, the mother's influence over her sons is greatly stultified by the normal attitude of the father towards sexual indiscretions in general. How often, when young men arrive at adolescence, do the loving precepts of the mother, pure, wise, and elevating, fade from memory, in face of the example and conversation of the father, "a man of the world," unintentionally exhibited, or thoughtlessly expressed.

No woman can make a more fatal error than to act upon the dictum of the old saying, "A reformed rake makes the best husband;" a false illogical assertion emanating from the father of evil himself, and disproved by the laws of heredity and experience.

¹ Nature offers equally the higher; it is man's own doing if he choose the lower. That, in his incomplete vision, he had most largely so chosen, the long record of woman's suffering is bitter evidenee."—"Phases of Love," Ellis Ethelmer (Ben Elney).

"Chastity is the conservation of life and the consecration of its forces to the highest use. Sensuality is the waste of life and the degradation of its forces to pleasure divorced from use. Chastity is life—sensuality is death."—"Human Physiology," T. L. Nichols, M.D., F.A.S.

The rake, over the shattered wrecks of many women's lives, may possibly find in the purity, love, and peacefulness of matrimony, a restful haven for a worn-out body and a sin-soiled soul; but let no woman deceive herself that she can, by her love and devotion, retard the working of an inexorable law, "the lusts of the flesh destroy the fruits of the body;" in her innocent children she will behold with anguish the effects of the father's sins. To the end of time no man will gather grapes of thorns or figs of thistles. Like breeds like; instead of his sons being his mainstay and his pride, the profligate reaps what he has sown in the sons who grow up to curse him, for his gift of life.

" Leaf out of leaf is the way of the land,
Wave out of wave of the sea;
And who shall reckon, what lives may live
In the life that we bade to be."

Again, if the hereditary tendency be towards dipsomania, the enemy must be fought as "the bones grow in the womb of her that is with child;" it must be extirpated in the mother's milk. No expectant mother, with any inherited predilection to intemperance, should touch stimulants of any kind, or later, when nursing her infant. Self-restraint at these critical periods signifies the regeneration of her child, the first step towards a useful unblemished life.¹

There seems little doubt that the inherited craving for drink may be killed in the germ by a judicious nourishing diet. Many a wife knows that if the husband is well fed, he does not drink. The child of a drunkard should never be hungry. There are also, happily, limitations to the seemingly inflexible doctrine of heredity. Science has ascertained that *acquired* modifications of structure are not transmitted, thus "the man, who by the continuous thinking of criminal thought, has modified the structure of his brain, so as to adapt it to the current of such thoughts, does not necessarily pass on this modification to his child. There is no necessary adaptation in the cerebrum of the new-born child to make place for evil thought." Man appears to transmit physical tendencies, woman the psychic and intellectual faculties.

The baneful influence of heredity may then be counterbalanced by environment, by education, by example, and discipline.² The new generation may change the heritage of evil into a heritage of goodness. Knowing the inherited tendency to any passion or

¹ Superintendents and conductors of lunatic asylums, both in England and America, with whom Lord Shaftesbury communicated, "all concurred in this. that if the people could be brought even to moderate habits—I do not mean teetotal habits, but temperate habits—the result would be that at least one half of the cases of lunacy that afflict and distress mankind would be altogether got rid of, and an enormous proportion of our lunatic asylums might be shut up, or converted to much more happy purposes."—W. F. Corbet, M.P.

² See Note 1.

vice, the full power of free-will must be exercised in choosing the good and avoiding the evil. Moral freedom will ever rise above the baser influences that would enslave it, if from the first its tender growth has been stimulated and encouraged. Straining instinctively upward to the fulfilment of the highest law of our being, to the attainment of the full liberty that is in Christ, it will loathe the animal nature which would retard its development, and by a natural intuitive law of selection, will eliminate those factors that hinder its progress. Man, I firmly believe, or heaven would be a blank, can conquer himself.

“Onward!” cries Mazzini, “in action, in faith, and in the consciousness of thy dignity, God has confided to thee a mission here below; has promised to elevate thee step by step towards Him.” I have no sympathy with the miserable doctrine of passive exoneration of vice, on the plea of exigent human nature,¹ extenuating circumstances always brought forward to condone the youthful indiscretions and frailties of the flesh. Christ, who knew what was *in* man, had a higher opinion of the capabilities of humanity; with full knowledge of human nature at its worst and at its best, He yet preached purity, love, meekness, temperance, and all things that make for righteousness. He saw all the powers of evil, and still was undismayed. He knew that there were many poor frail brothers and sisters of earth, who yet should do the will of the Father in heaven.

And, thank God, women also hold that faith. But the faith must bring forth works. They not only have to cure, they have to prevent.

Beginning at the very root of the matter, women must realise more and more that health and morality are synonymous terms. They must not be deterred through the presence of a false shame and spurious modesty, from facing the fearful evils proceeding from the non-observance of the moral law. They must stem the torrent of evil at its source, not wait helpless and despairing, till it has become a mighty river, carrying all before it into the ocean of death and hell. They must recognise the awful truth, that the lives and souls of their own sons and daughters are at stake. Shall they, mothers of the race, stand supinely by, and see those beloved ones, innocent it may be, overwhelmed by the flood swollen with unchecked vice?

“Silence is frequently a duty when suffering is only personal; but it is an error and a fault when the suffering is that of millions.”²

The knowledge of right raises the standard of thought and feeling in the individual, but it is barren of good to the community unless united to duty, the active principle of right. Duty alone can make right prevail. It were almost better not to have known right, than knowing it not to do it.

1 See Note 2.

2 Mazzini.

Let, then, every woman professing Christianity ask herself, "Am I my sister's keeper?" Yea! cold, virtuous, untempted, unproven woman, thou art! How hast thou kept thy trust? How does her misery contrast with thy complacency? What action of thine has lessened her wrongs, alleviated her condition, brought hope to her despair? Hast thou unloosed a chain, or broken down a single barrier of sin?

"Faith demands action not tears; it demands of us the power of sacrifice,—sole origin of our salvation;—it seeks Christians capable of looking down upon the world from on high, and facing its fatigue without fear; Christians capable of saying, '*We will die for this,*' above all, Christians capable of saying, '*We will live for this;*' for he who dies for the world achieves but an individual triumph; and the triumph to which man should aspire is not his own, but that of the cause he has embraced."¹

What duty could be purer and holier than to proclaim to those women, who have fallen in life's pathway, the sublimity of woman's true mission; to plead with men the nobility of their manhood, the divinity of their gift of life; to call forth to active response all that is chivalrous in human nature; to assert that woman is not the slave, but the teacher; not the degraded inferior, but, if worthy of her stewardship, the equal helpmeet of man? Have we, mothers of *Christian* England, hitherto done our duty in this manner? Have we taken our stand firmly, strongly, convincingly, on the side of inflexible *right*, or allowed tamely and weakly wrong to flourish, for the want of a little moral courage, and in the dread of over-stepping the Satan-made bounds of a selfish and vicious conventionality? Let the present state of Western civilisation answer this question.

What problem most engrosses the thoughts of scientists, humanitarians, philanthropists, and statesmen in the present day as most difficult of solution with regard to the moral and physical development of the race? Undoubtedly it is the social evil. The hideous cancer that is eating its way into the very core of our boasted nineteenth century civilisation; and which, with its vile ramifications, is sapping the foundations of the national life.

Of the permanent efficacy of one panacea let us at once disabuse ourselves. No human being will ever be made moral by Act of Parliament.

It is not that which is without a man, which will render him better, purer, stronger, to resist vice and exercise virtue; it is the power, self-engendered, self-developed within the man, that will make him capable of living a pure and stainless life. Legal restrictions on vice there must be for the good of the community at large; but legal restrictions, state regulations, will do little to stem the evil, and eradicate its growth, beyond mitigating its

worst effects and circumscribing their area. The degraded nature which makes such a fearful state of iniquity possible, remains unchanged, untamed, persistent. Therefore to avert racial degeneration, such as fell upon the ancient civilisations of the world from the same cause, legal supervision, and systematic medical inspection of those of *both sexes*, who, of their own free-will choose a vicious course of life, are necessary and logical measures based upon rational grounds of common sense, justice, and expediency.

But let it be fully understood, *that no existing legislation meets the case in point.*¹ One and all of the various state restrictions in vogue in this and other countries are stamped with indelible injustice and arbitrary sex-bias, rendering them in consequence utterly inadequate and futile. There should be in these measures no double code of morality;² one to be applied with unflinching severity to the woman, the other to palliate and protect the depravity of the man. Stringent restrictions should be made to apply with *equal* severity to the delinquents of both sexes; more especially are they necessary for the future welfare of the race in the case of the man; and for the following cogent reasons: Statistics conclusively prove that the life of a prostitute is a short one; fallen nature cannot long stand the strain of shame and corruption, and moreover the excesses of a vicious life render a woman childless. Sin, with retributive justice, deprives her of the glory of motherhood.³

The future, therefore, of the race has comparatively nothing to fear from the prostitute individually as a race-bearer. She dies out.

Very different are the far-reaching effects of immorality in the case of the man, and in the present sex-biassed inequality of the moral law. He, unrestrained by legal restrictions, unhampered by medical supervision, may at any time, and under any circumstance and condition of disease, contract marriage with a healthy innocent woman; is left free to bring into existence offspring tainted from birth with the worst of human scourges, and may thus vitiate for generations various members of the race.⁴ Incontestably, if a woman so far forgets her womanhood, as voluntarily

1 "Justice and Public Morality alike demand the abolition of State Regulation of Prostitution (*Police des Mœurs*), and of the houses of debauchery tolerated by the State. These institutions are neither necessary nor justifiable."—Herr Bebel.

2 See Note 3.

3 "There are 232,000 prostitutes in our country to-day. Their average life is five years. Every five years, then, 200,000 pure girls must be dishonoured and spoiled to supply the demand of lust."—"The Social Evil in Philadelphia": *The Arena*, March, 1896. This means 1,000,000 roués, or fallen men.

4 "Syphilitic poison is the most tenacious and the most difficult to extirpate of all poisons. Years after the primary infection, when the patient believes that every trace has been destroyed, the contagion can wake to fresh life in the wife or new-born child. A certain number of the children born blind owe this misfortune to paternal sins; the poison has been transmitted to the wife, and through her to the infant. Weak-minded children and idiots have frequently the same cause to thank for their deficiencies."—"Woman," Bebel.

to choose a life of shame, it is meet that she should bear the full measure of its guilt and degradation, still more necessary is the need, from a scientific, hygienic, and practical point of view, to make the way of the male transgressor hard. If the immoral woman is socially ostracised, the like fate should befall the immoral man. If the woman-sinner is to bear the mark of Cain, so too should the man be branded; and not, as at present, be courted, fêted, forgiven, if his social position admits of a judicious leniency on the part of an indulgent world.

Until ethically¹ man has so far developed that he will naturally regard vicious excesses with abhorrence, he must submit to the same legal safeguards against the propagation of diseases of a certain character, as he considers strictly necessary in the case of far less dangerous and virulent maladies.² The national health is confided to the protection of the state as regards all zymotic diseases generally, and for the sake of the community, individual liberty, both of man and woman, has to submit to many and strongly enforced restrictions, it is therefore unreasonable and illogical, unscientific and inconsistent to exclude the most malignant disease of all from administrative measures that may check its propagation among innocent persons.³ To what an extent the evil has spread may be gathered from the following medical opinion —“The number of patients attending all the London hospitals would be reduced quite sixty per cent. if it were not for these diseases.”⁴

In London there are on the average 80,000 fallen women; in New York 50,000; in Chicago 30,000; in Philadelphia, the Quaker city, 10,000; in Paris, close upon 100,000; in Berlin 30,000; in other large cities the numbers are in equal proportion to the population.

Surely there is food for reflection here for thoughtful women. At our very doors, in the acknowledged centre of Christian civilisation, there exists to-day a vast body of sister-women, who, maybe, some in ignorance, many more often from want, and a few from love of ease and pleasure, have shut themselves out, in their present condition of life, from the kingdom of God; women, who, in a Christian country, have sold for gain the badge of Christianity.

1 “The replacement of polygamy by monogamy marks, however, a new phase in human development, the imposition of a new restriction, the ideal observance of which is still too much for common men.”—“Morals and Civilisation,” H. G. Wells.

2 In 1894 the total deaths in England from the worst form of the particular disease in question were 2,011, of which 1,577 were *children* under five years of age. “It is a most easily communicable poison; infants can communicate it to their nurses, and nurses to infants; and doctors contract it in the performance of their duties.”—Lord Forteseue.

3 In future preventive measures, notice of disease should be made obligatory as in other cases of contagious disorders. The supervision and treatment of women patients should be exclusively in the hands of lady doctors. On recovery the woman should be offered some guaranteed employment through organised societies. It should be made illegal for men to marry suffering from this disease.

4 Dr. Albert Carless, M.B.M.S.

Let women further also consider this fact: that at the lowest computation 4,000,000 of our sisters are held throughout Europe in the bonds of the basest of human slavery.¹ Let every woman ponder over these figures alone with her woman-soul and God. Let each ask herself, "Am I blameless in this matter?" and the pure instincts of motherhood will reveal to her wherein she has erred.

The damning figures above enumerated are sufficient evidence of men's uncontrolled brute passions, and of women's degradation. How are they to be permanently lessened? How brought down to a minimum—not through enforced suppression; not through legislation—but through a radical change in man himself?²

Unhesitatingly, I answer, the initial reformation must commence with the mothers of the higher civilisation. The mothers, whose sons and daughters whatsoever be their station in life, are prone to the same passions, and may fall victims to the same temptations. The social problem must be solved, not in the senate, in the council chamber, in the codes of the various Legislatures; but in the Alpha of individual existence, in the cradle, in the home-circle, in the schoolroom, in the college. All reforms, even the most spiritual, must have a severely practical basis upon which to commence amendment.

In the case in question, the initial step is careful selection on the part of the husband and of the wife, so as to insure to the children born of their union a fair start in life, unhandicapped by baneful hereditary tendencies. More especially should this be the case as regards insanity, which, through hereditary transmission, develops in the offspring more or less vicious propensities, even when the taint does not break out in active form.

In Mr. W. J. Corbet's last report on the "Increase of Insanity," he remarks: "Everybody knows what efforts are made to keep secret in the cupboard the presence of weakness in a family; but few are aware of the extent to which certain families are literally saturated with insanity. I have known of many such instances; amongst them one in which ten children of an insane parent inherited the malady, and had to be placed under restraint." Dr. Goodell, speaking on the same subject, says—"I frankly confess that in order to stamp out insanity, I am strongly inclined to advocate the legal sterilisation of every man and woman who is the unfortunate victim of this heredity curse." And again: Dr. J. K. Garver is of opinion that "to the medical profession must

¹ See Note 4. These figures signify *four times* that number of impure men, wasting their substance in riotous living.

² "The law for youth is perfect continence—a pure vestalate, alike in both sexes. No indulgence is required by one more than the other—for both Nature has made the same provision. . . Men expect that women shall come to them in marriage chaste and pure from the least defilement. Women have a right to expect the same of their husbands. Here the sexes are upon a perfect equality."—"Human Physiology," T. L. Nichols, M.D., F.A.S.

the world look for humane and scientific instructions in dealing with the great mass of the defective classes, the prevention of disease, and all that disease carries in its train, mental and moral degradation, pauperism and crime."¹

The least children can demand of their parents is the birthright of being well-born; as they come into the world not of their own choice, they should, in justice, be well equipped to encounter its battles.

Then the extreme importance of lactant nourishment in the early months of existence should be fully recognised, as based upon the firmest scientific grounds, as well as on the highest ethical standpoints of maternal obligation. No mother, worthy of the name, should delegate to another, or let artificial foods supersede, the sweet prerogative of motherhood, viz., the sustenance of her own child, if she be physically strong, and capable of performing that supreme duty.

The further development of bone structure, teeth formation, of healthy muscle, sinew, and nerve, and above all, of brain expansion, depend in the helpless infant on the mother's milk. Dentists attribute much of the prevailing caries in young children to the pernicious habit of fashionable mothers, and from dire necessity, of many poor working women, ceasing to perform their natural vocation. Immunity from infantile complaints, which prematurely weaken the constitution, is gained by the mother's devotion to her child's most imperative want. And so closely are the purely physical, and purely mental, intellectual, and moral qualities allied in the human organism, it is undoubtedly in those early months of nutrition the mother is building up her child's physique, and laying the foundation of future mental development.² Science has yet much to discover, and much to teach of the relation between body, mind, and spirit, and how intimately the one is dependent on the other; all three, during the brief life on earth, indissolubly interwoven and inscrutably connected in the same organism. For instance, we are still ignorant of the effects of physical development by varied nutrition on the formation of the brain.

The brain is the centre of thought and feeling in the living creature—it is the hidden force of life, the mainspring of all emotion; "the medium of all virtue and all vice, of all pleasure and all pain;" and yet when the soft convoluted mass of grey and white matter, that forms the visible material of all sentient action in the world, is chemically analysed, we find it is composed of the same constituents as make up the rest of the animal body, so much albumen, fat, phosphorus, salts and water. It is nourished therefore with the same ingredients as the rest of the body; and the

¹ *The Westminster Review*, August, 1897.

² "By the term 'maternal impression,' is meant, that the mother's wishes and desires affect the brain structure of her offspring, through which the mother's mentality is reproduced in her child, and its action, will and desire is ruled by its brain formation."—"Maternal Impressions," Bayer, U.S.

crucial question arises,—is it not extremely probable, that different forms of nourishment have a corresponding influence on the formation of certain qualities in the brain, as they have been proved to possess in developing various physical growths?

Science has now assigned definitely certain functions to specific portions of the brain; and every faculty and movement of the body is dependent on nervous connection with some particular section of the brain; it therefore appears probable that the question propounded will ultimately be solved by further research and closer investigation. In this sense of adjusting any organ for the performance of any given purpose, possibly at no distant date science may discover the method by which the function of the brain may be materially improved, so as to render it more sympathetic and more adapted to the assimilation of the highest and purest suggestions of the mind.

A paralysed brain, a distorted brain, and a brain deficient in physical growth and expansion are, each severally, often entirely irresponsive to moral sentiments; *i. e.*, the brain function has lost its sense of justice, of truth, of love, of faith, and of benevolence. The brain, in fact, is the machine by which the mind acts upon the body, the machine is material, composed of the same constituents that in varying forms permeate the universe; but it is dominated by a force that is not tangible, an unknown impalpable something, which like life (whose origin is still unknowable) is dependent for its development and character upon the suitability of the materialised form brought under its influence.

Thus life does not remain in a diseased body; the decaying organs, tissues, nerves, and muscles no longer can respond to its suggestions, or act in unison with its vitality. Life therefore departs. In the same way the noblest, purest, and holiest aspirations of the human mind can find no vantage ground to work upon through the medium of the brain, if that brain is in a diseased condition. Both life and mind in the present phase of sentient organisms are dependent for existence and development on a sympathetic and healthy physical environment. It is useless to speak to the drunkard of the excellence of sobriety, his material brain, sodden with alcohol, cannot respond to any sentiment of temperance and self-discipline. Equally ineffectual is it to preach of the beauty of chastity to a victim of immoral courses; the abnormal sensory development of his brain by sensual indulgence precludes it from giving space-room for the entrance of higher thoughts and purer inclinations. Therefore the redemption of inebriates and profligates must always be gradual; for, not only must the old diseased portion of the brain be eliminated, or gradually atrophied by disuse; but a healthy tissue built up to form a fitter receptacle and medium for the growth of a higher moral development.

In a word, the machinery of the brain must be kept in a state of perfect repair and efficiency to render it capable of carrying out

the great and noble work, which mind alone can inspire, produce, and achieve. The question science has to answer is, "How is that repair to be maintained?" I, for one, confidently look forward to the day when, in each household, a book, popularly written on human physiology, will give a tabulated code of directions concerning the different qualities of food; their relation to the development of brain-power and to the sustenance of the human frame.¹

Superficially, we have already some grounds for belief in the truth of this supposition. It will suffice to give two instances.

The religiously-imposed health laws of the Jews have rendered them, as a people, immune from many of the hereditary diseases that afflict other nations; they are also the most moral people in the world. They are temperate and abstemious, adhering rigidly to their prescribed fasts, the strict regulations as to diet, and the avoidance of prohibited and unclean food, laid down by the Jewish law. In their sexual relations they exercise the greatest self-control; and certain forms of disease are, with few exceptions, unknown among them. The percentage of illegitimate children is also much less than among any other denomination.² They are great fruit and vegetable consumers.

The national characteristics of the Scotch is another case in point. The brawny Scotchman, nourished exclusively for the early part of his life on the frugal meal of porridge alone, has been long a recognised type of a strong, capable, self-respecting moral man. Statistics show that in the country districts of Scotland where the diet is of the simplest, and mainly consists of oatmeal, the standard of morality is exceedingly high; but that of late years, as before unknown luxuries in the shape of tea, coffee, cocoa, tinned meats, &c., have been added to the daily fare, a marked deterioration has set in of the moral and physical characteristics of the people.

"What!" sneers a cynic, "morality is dependent on oatmeal!"

He, however, who laughs last, laughs best; and I am confident that science, at no very distant date, will establish, on the lines I have indicated, and by the clearest proofs, the intimate relation existing between the nourishment of the organic body, and the development of certain qualities in the brain, either for good or evil.³

1 The food reform movement, the increase of vegetarianism and the crusade against an abnormal consumption of meat, are all factors bearing on the future spiritual development of the race. Within the last ten years a marked improvement is noticeable in society generally in regard to dietary matters. Man is beginning to learn how to eat to live, not how to live to eat.

2 See Note 5.

3 "The morality of clean blood ought to be one of the first lessons taught us by our pastors and masters. The physical is the substratum of the spiritual, and this fact ought to give the food we eat and the air we breathe a transcendental significance."—Professor Tyndall.

For instance, we are already cognisant of the deleterious effect of alcohol on the brain; how excess in that direction leads to the lowest degradation of vice and bestiality; and also how only a moderate indulgence in spirituous liquors excites in some temperaments, the chief centre of generation in the brain. High living and feeding, excess in the pleasures of the table, tend by imperceptible degrees to foster the lower vice of sensuality. Gluttony and the baser passions go together, and bring in their train a host of transmissible and hereditary diseases. Therefore, how greatly it behoves a mother to bring up her children on a plain wholesome nourishing diet; to eschew all pampering to appetite; to discountenance all love of rich food and highly-flavoured dishes; and to study with intelligent and practical interest every fresh revelation of science bearing upon this subject, fully realising its importance as regards the future well-being of her children.

Women may with advantage watch the results of the interesting experiments, being now carried on in the chemical laboratory of the Wesleyan University in co-operation with the Storrs (Connecticut) Experiment Station, U.S., in order to discover the food materials and their exact proportions, that tend to build up and repair the human organism. Above all, research is being directed as to the sources of intellectual activity, and the transformation and the conservation of energy in man. As Professor Atwater observes, "There is reason to hope that with the rapid progress of science in other lines, it may advance in this direction likewise, until the laws of the nutrition of man and of animals shall be far better understood. We may also hope that the knowledge will be disseminated, and so applied in practical life that great good will come, not only to health and strength and purse, but to the higher intellectual and moral interests of mankind as well."¹

Again, the Duke of Argyll, writing on the same subject, remarks: "There is a boundless field of discovery still open to those who investigate the laws which govern the development of our nature. When we look at the high degree of excellence which that nature so often attains under favourable conditions for the growth and exercise of its better powers, and when we contrast this with its stunted and distorted growth as exhibited among large portions of mankind, it becomes a question of deep and endless interest to know how far these conditions are subject to the control of will through the use of means. If such means can ever be devised it must be by knowledge, first, of the elementary forces, which have a constant operation on human character, and secondly, by contrivance in so combining them as to make them operate in the directions we desire. And it is in this search that we discover the intimate blending and inseparable connection between mental and material law—that is, between the forces

¹ *Century Magazine*, June, 1897.

which operate on the material frame, and the forces which operate on the mind and character of man."¹

This pregnant quotation aptly illustrates the hypothesis, that the future development of man² depends upon the practical knowledge science will bring to bear upon the various ways matter is influenced by mind, and mind is dependent for its development upon certain conditions of matter.³

It is therefore most essential, that as young people grow towards maturity, they should not be kept in ignorance of the wonderful mechanism of the body with which the Creator has endowed mankind. The marvellous adaptability of the human frame for the several uses and functions it is called upon to exercise, should call forth the admiration and intelligent appreciation of every reasonable individual. And no man or woman should enter on life's duties ignorant of the great potentialities contained within his or her individual organism.⁴

The English, as a nation, are far behind the educational standard of the American on this point. The study of physiology forms a prominent feature in the curriculum of the State Schools of the United States. No boy or girl need be ignorant of the elementary truths of physical organism; and can therefore enter the battle of life in some measure prepared for the temptations that assail the flesh, and lay siege to the lowest passions of humanity.

I am fully aware that this subject is viewed with the greatest repugnance by many worthy and otherwise intelligent and conscientious parents. They still hold by that fatal dictum, "Ignorance is innocence." But I put it to the logical verdict of common sense on an analogous case. Suppose it were imperative upon every parent to send forth his loved son or daughter at a certain age to travel through a desolate and terrible wilderness, where on entering the traveller would be beset by many perils, relentless foes, and fearful privations, would not the parent be considered criminally supine and negligent if, knowing himself of these dangers by practical experience, he did not give the wisest and most intelligible directions to his child how to avoid, repulse, and overcome them?

How many a youth, full of life's best energies, might have been saved from ruin and remorse, as he heard around him for the first time "the hum of this wicked but beautiful world," by a timely

1 "The Reign of Law."

2 "Man begins his earthly existence in the guise of a lower animal embryo. . . . In the successive transformations of the human embryo there is produced before our eyes a visible actual physical representation of part of the life-history of the world."—"The Ascent of Man," Drummond. It is therefore probable that future study in embryology will define how much in the nine months of gestation, the physical and psychic condition of the mother tends to the arrest or development, in certain stages of the embryo, of the animal instincts and the intellectual faculties.

3 See Note 6.

4 See Note 7.

warning, given, not in veiled innuendoes, but with the delicate discrimination that distinguishes pure knowledge of natural facts from prurient inquisitiveness! How many a frail and innocent girl might have been rescued from taking the first false step in the downward path, if a mother had lovingly revealed to her the marvellous mechanism of her own frame, the sanctity of wifehood, and the supreme responsibility of maternity!

The human body is the highest product of nature in animal development. Is it then derogatory, is it shameful, is it immodest for the creature to appreciate in some measure the greatest handiwork of the Creator?

“What God has cleansed that call not thou common or unclean.”

Nothing demonstrates more the wrong-headedness and perverted reason of ignorant humanity, than the wilful persistency with which more than half of the presumably educated portion of the race shut their eyes to obvious facts; and are content with that half-knowledge of physical science which of all others is the most dangerous, the most credulous of error, and the most prone to degenerate into an unreasoning sentimentality.

Much of the evil effects of the social evil proceed not from intent but from ignorance. Therefore the respective specific functions of reproduction in either sex, should not be ignored in the advanced education of the rising generation. The most vital interests of life, health, and happiness are at stake in the possession of a right or a wrong introduction to the knowledge of human physiology. Wilful ignorance, that is erroneously dubbed modesty, has already sacrificed tens of thousands to its insatiable prudery. It is time for the well-being of the race, that this false estimate of true propriety should be discarded for ever; and that each boy and girl, at a certain age, should be made fully cognisant of their respective organisms, and the important part they may be called upon to play in the development of mankind.

Is it not a burning shame, a glaring anachronism in our vaunted cultured twentieth century educational system, that in the scientific knowledge of the human form divine, our children should remain as profoundly ignorant as a Fiji Islander is of the differential calculus? That a young man, “heir of all the ages,” should not have at least the same amount of attention bestowed upon him, as a possible progenitor of men, as he, when a small boy, devoted to the breeding of his rabbits? Such a reckless disregard of the best interests of humanity casts a slur upon our professed altruism. Man, the regenerator, is allowed to use his life-forces in the virile years of youth at the instigation of blind chance, of uncontrolled passion, of ignorant impulse! And woman, the maker of men, is often permitted, unrestrained, when little removed from childhood, to undertake the fearful responsibility of motherhood without warning, without counsel, without knowledge!

Meanwhile philanthropists, physicians, statesmen, and divines,

awakening tardily to the presence of insufferable evils, lament that there is so much sin, misery, and destitution in this, otherwise, best of all possible worlds. The folly of such inconsistency! The hideous irony and cynical humour of it all!

Yet the old stereotyped cry, born of a slave's irresponsible nature and of a shackled undeveloped intelligence, is still raised: "Shut the eyes tight! it is not meet that pure womanhood should look on vice. Close the ears! why should the innocent know of evil?"

It is to be noted that these denunciations on any increase of knowledge on the part of women, proceed mainly from men. They are extremely sensitive to the possibility of enlightenment on certain matters illuminating that section of womanhood they have arbitrarily apportioned for their wives and the mothers of their children. Possibly jealous of man's reputation, they dread the result of detrimental disclosures, with the ultimate fall of many a masculine idol from its pedestal, and the shattering of many a feminine ideal. But undeterred by adverse criticism, women must surely realise that in a fuller knowledge of *things as they are*, lies their redemption, and the amelioration of the most crying evils of the age.

For more especially has this studied ignorance been prejudicial to women. Ignorance has not been synonymous with bliss in their case. The most important study for women is Woman. Many women have, on the contrary, aimed at no self-knowledge, but at self-obliteration, and misnamed it self-sacrifice; oblivious of the fact that the virtue of self-sacrifice presupposes a self to sacrifice. A Thing, ignorant of its body, and unconscious of its soul, cannot lay claim to freedom of choice upon which alone self-sacrifice depends. The will must be individualised, the character formed of positive not negative qualities, before passive subjection can rise to the height of voluntary self-abnegation.

Motherhood must therefore assert its rightful dignity. There are social problems only a woman's delicate discriminating hand can touch. They have remained unsolved by man through all the centuries of Christian evolution: they affect most closely the happiness of family life, the morality of home; and women alone, by judicious training, can cope with them.

Women have to revolutionise in the future the whole social organism; to place the mental, moral, and physical well-being of the various members of the community on a firmer, stronger, and purer basis. The foundations of the State must be laid in a self-respecting, self-controlled manhood, and in an enlightened and elevated womanhood.¹ It is in the making of the tools to use in the conflict with evil, that women must realise their important

¹ "The essential fact of monogamic marriage is the birth and education of children. People shrink from rationalising these questions, grow shame-faced and angry. But upon the consistent presentation of sexual morality, as existing entirely for the sake of offspring and of the general stock of energy, the continuation of the present progress of our civilisation most assuredly depends."—"Morals and Civilisation," H. G. Wells.

functions, and the vital part they have to play. Makers of men, it behoves them that those men are made well, and equipped from birth with the best weapons with which to fight the battle of life. No half measures will suffice; women must face their duties bravely, unflinchingly, earnestly, and openly. There must be, in the future, no pandering to a narrow conventionality, to a false and injurious sentimentality; but, in the clear light of knowledge, and with a higher and nobler presentiment of the potentialities of humanity, women must take their stand, declare an eternal warfare against many a time-worn custom founded on falsehood, injustice, and wrong, and press forward towards the attainment of that greater liberty, when the human race shall no more be under the bondage of sin and suffering. Towards that end the greatest service woman can render man is to make men and women worthy of humanity's high destiny.¹

A graver and subtler thought here intrudes itself.

What if in this life, by the immutable working of natural laws at present little comprehended, each individual, within the scaffolding of the material earthly body which imprisons for the time being the living immortal soul, is also laying the foundation for the structure of that mysterious spiritual body the covering for the risen spirit, when the mortal puts on immortality?

It appears to me that here may be found the inscrutable hidden affinity between the materialistic physiology of the visible organism, and the intangible, moral, intellectual, and spiritual qualities of the brain. Science has demonstrated the wonderful continuity between the three conditions of matter, solid, liquid, and gaseous; that the hardest metals under pressure "flow" as plastic bodies. Thus clay, lead, copper, and steel molecules glide past each other precisely as they glide in liquids. Solid metals also evaporate, and superficial molecules are projected into space as if they were of a gaseous nature; thus showing that there is no fast and hard line drawn between these three seemingly distinct conditions of matter; each glides imperceptibly into the other. Then further research discloses how chary has Nature been of her material. The marvellous combinations, variations, organisms, forms, and changes we see around us proceed from no inexhaustible supply of different substances, but from inexhaustible rings of changes in the moulding, welding, and fusing together of two or three (at the most) organic elements. Electricity and radio-activity permeate them all.

Iron, copper, zinc, and other metals, of all matter apparently the most pertaining to solid earth, glow down upon us in the sun's beams, and light us from the most distant star. The at-one-time mysterious substance, helium, supposed to be exclusively a solar

¹ "I am the poet of the woman the same as the man,
And I say it is as great to be a woman as to be a man,
And I say there is nothing greater than the mother of men."

—Walt Whitman.

element, is now found in the bowels of the earth. Everywhere in nature we find the same economy of tools, used to produce the greatest diversity of results. In our present state of limited knowledge no man can define the spiritual from the material; no man can conjecture with any approximate certainty where, when, or how the spiritual and the material unite, or where, when, or how they divide. Possibly there is no division. Both are interdependent, united in a sublime and harmonious continuity and working for the fulness of the great completeness.¹

“The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made” (Romans i. 20).

Moreover, the words of St. Paul emphasise and elucidate the argument, when he speaks of this too often despised human body as “the temple of the Lord.”

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are” (1 Cor. iii. 16, 17).

In these words the earthly tabernacle made for the glory of God is placed on the rightful standard of dignity and excellence. It is raised to its legitimate position of Divine perfection as the greatest handiwork of the Creator, meet to be the temple of the indwelling Spirit of the Most High.

“If anything is sacred the human body is sacred.”² Is it, then, without the bounds of reason to surmise that the same organic elements, which throughout the cosmic plan of the universe have shaped the visible world, its tangible beauties and glories, should in, at present, unknown combinations also form the things that are unseen? Is it not possible that, as the grosser elements and animal passions of the carnal body are brought into subjection, and eliminated by frugal living, abstemious tastes, elevated pursuits and pure and holy endeavour, so will develop in the centre of all action those emotions, faculties, attributes, and virtues, which will build up within the earthly perishable shell, the framework of the glorified body clothed upon with the righteousness of Christ?

This frail suffering human frame is after all permeated with the Divine Spirit, is the temple of the living God, and as the Saviour asserts, has the kingdom of God within it. Does not, then, the above advanced hypothesis open out to every thinking being vast possibilities; lend new zest to our zeal; point out to us with unerring finger the way in which we should walk?³ Here, undoubtedly, our reasoning intellectual powers must come to the

1 “It is not true, indeed, that Psychology is subordinate to Physiology, but it is true that these two are so intimately connected that neither is independent of the other. Man is not a disembodied spirit, but a being whose mental powers are subject to the laws of a material organisation.”—“The Reign of Law.”

2 Walt Whitman.

3 See Note 8.

aid of our spiritual intuitions. Science must seek, observe, practise. As "there is no action of intellect but has its corresponding physical action,"¹ so indissolubly are mind and body bound up together in this life, plainly for each to perform its highest and fullest functions, each must be developed to the greatest perfection attainable. Morality, intellect, spirituality, depend on health, thought, and vitality, so as to reach any high degree of excellence and achievement. To think, to work, to accomplish, the mind must dwell within a sanitary tenement; and to bring about this desired combination must be in the future the task of the mothers of the higher civilisation.

When we look round on the condition of our great cities, on the cesspools of vice, the Augean stables filled with the accumulated moral filth of ages, our hearts may well sink within us. Is it possible that poor puny human efforts can reclaim such wastes of sin, misery, and suffering; can render once more pure and sweet the befouled stream of humanity? And faith triumphant answers "yes!"

With God all things are possible.

New paths of science, of knowledge, of enlightenment have been opened out to us. We have placed ready to our hands, if we will use them, fresh tools with which to till the fallow ground. We have, through the unfolding to our understanding and intelligence of primary natural laws, been given the requisite light to dispel the darkness of ignorance, apathy, and selfishness. Moreover, has immutable justice made experience to be man's hardest, yet truest teacher. The deeds done in the flesh bear fruit to all eternity; and even in this visible life, a man's work is judged whether or no it be wrought in God.

Evolution now has passed the stage of instinctive natural selection; it has reached the fuller development of intelligent selection of the fittest, by the exercise of free-will and choice. Man is entering more and more into his kingdom, as the arbiter of his fate; all things are being made subject to him; the full complement of talents is being committed to his care, to trade with and increase tenfold.

The motherhood of humanity has therefore reached a higher stage of development, with greater responsibilities imposed by a greater knowledge. In motherhood lies the future creation, formation, and production of a higher type of race, of stronger physique, of purer morals, and of greater spirituality.

"Mourn not for the vanished ages,
With the great heroic men
Who dwell in history's pages,
And live in the poet's pen.

¹ "Change of every kind and degree in the character and structure of mind is the immediate result of corresponding changes in the structure and substance of the brain."—"The Reign of Law."

For the grandest times are before us,
 And the world is yet to see,
 The noblest worth of this old world
 In the men that are to be."

Nor let it be deemed that in these remarks too much prominence is accorded to the material physical factor in human nature. "No man," it is true, "quickeneth his own soul;" but the body must be prepared for the "still small voice" to find an echo therein. Most of our Saviour's miracles were performed through the medium of common earthly vehicles. Our Lord never said to any sinner, "Be good from henceforth;" but often, "Go, and sin no more." The decision to perform was still left to the individual will. If we expect Christianity to fit us for heaven, or to revolutionise the social fabric, as we sit in our chairs, we expect a miracle that will never take place. The far greater miracle is this: that every human being has the inherent power to forward or retard the harmonious sequence of the world towards its highest goal.

The body of this sin can never be made whole until its wounds are bound up in love, charity, and self-sacrifice, and each life rendered better and happier, more a reflex of the life to come.

It is certain, therefore, that if the woman's movement, so pronounced a feature in the present day, is to result in lasting good, its effects will first be apparent in the development of the highest good of the family, the home-circle in which every woman's heart is bound. With the wider and nobler influences permeating from social life will come, as a corollary, the further outgrowth of the highest good of the State. Political rights cannot be divorced from social virtues; and, that condition which is best for the home is also the highest *desideratum* for the nation at large.¹ Units compose the sovereign people. It behoves the mothers of the race to render these units individually strong, healthy, capable citizens, trained from their birth to the noble heritage of a great and advancing nation, and ready to take their places, as Christian men and women, in the many fields of labour whitening to the harvest.

Above all, must the foundations of character be laid in the home-circle, by precept, by discipline, by example. Little moral progress can be furthered in the child if the home-influence is weakened by the blight of moral scepticism, and a withering doubt that all is not well with the father and the mother. As a modern writer enjoins, "Cherish love in the household as you would cherish its life; it is its life and its glory, and the wealth of the Indies cannot atone for its loss." In the family circle the mother must be the guiding spirit, while the father retains the controlling

¹ "Men and women must be co-workers in government, law, religion, art, science and commerce . . . the State might repeal all laws and abolish all customs which tempt man to lord it over woman, or which are unfavourable to the complete development of her nature."—The Rev. Canon Barnett, M.A.

power, and both work through love, though possibly in the moulding of character on the foundation of love the mother has the greater share and the heaviest responsibility. All the little threads of life, that are woven daily into the growing web, are held in her hands during the early years of childhood and in the plastic period of youth.

Very beautiful in its spiritual conception is the quaint legend of the North American Indian as it relates the origin of mothers. When the Great Spirit created all things, He gave to every living creature its allotted task; but, when all were provided with their daily labour, there yet remained many little duties necessary for the common good to be performed, and the Great Spirit summoned the angels to demand if any among them could undertake extra cares; and each angel was found to be fully occupied and could do no more. Then the Great Spirit called man before Him, and commanded him to fulfil these duties; man, however, at once began to make excuse. He was busy about many things, great schemes, mighty projects, he could not afford time for such trifles; and in anger the Great Spirit dismissed him from His presence. Then He told woman to appear before Him, and said: "Thy work is never done, yet as the mother of mankind will I give thee still more. All the tasks for which the angels have no time, all the little things that man despises, do thou for Me, and lo! thy work shall be the greatest, for it shall last for evermore."

Thus for all ages into the hands of the mothers have fallen all the small duties of life, all the little acts of kindness, of love, of care, self-sacrifice, and self-denial, and by these little tasks cheerfully and ungrudgingly performed, the home-life has been brightened and purified.

"Despise not the day of small things," may well be the motto of every mother, whose daily influence in her children's early youth may have a far-reaching effect she may little anticipate.

During the winter of 1896 the late Professor Drummond had, as an adjudicator in a competition in connection with the Boys' Brigade, to examine the letters of 700 boys, letters which the writers believed to be addressed to another boy, and which were therefore the genuine expression of the writer's sentiments. In stating the influences which had chiefly deterred them from evil courses, not one of these 700 boys mentioned his minister; not above a dozen mentioned their employers; a few named their superior officers in the brigade; but hundreds gave witness to the home influence of their mothers, and the restraining power of their precepts and example.

Again, men whose general demeanour towards women has been far from respectful or of a high moral tone, have often drawn a radical distinction between women in the aggregate and mothers in particular. "What is wanting," said Napoleon one day to Madame Campan, "in order that the youth of France be well

educated?"—"Good mothers," was the reply. The Emperor was most forcibly struck with this answer. "Here," said he, "is a system in one word." Yet it is notorious no man behaved towards the female sex in general with more cynical heartlessness; and no man either owed more of his extraordinary success in life than did the Conqueror of Europe to the transmitted heroic character of his mother, her invincible firmness, indomitable will, and practical judgment.

Luther ever spoke of his mother with reverential love, and attributed his knowledge of divine things to her pious, God-fearing instruction during his early days.

John Wesley's mother possessed womanly graces, combined with a degree of masculine wisdom and resolution that, inherited by her illustrious son, made him so lovable and so strong a character.

Wellington owed much of his genius to the great talents and ability of his mother.

Thomas Carlyle unreservedly ascribes to his mother's refined and intellectual mind his first impetus towards literary study.

Garibaldi, the liberator of Italy, thus speaks of his mother's influence on his life: "I declare with pride that she was a perfect model of a woman. If there is any good feeling in my nature, I distinctly declare that it is from her I have derived it."

Madame Hugo had for years the sole intellectual and moral training of her celebrated son; to her he owed the first inspiration of genius.

"All that I am my mother made me," is the confession of John Quincy Adams.

From the blood of the Plantagenets and the Bruces running in the veins of his mother, William Ewart Gladstone may probably have inherited many of the great and admirable qualities and talents that have made his name famous.

"Physically and mentally," says Professor Huxley, "I was the son of my mother, a slender brunette, of an emotional and energetic temperament."

"All that I am, and all that I can hope to be, I owe to my mother," was Lincoln's tribute to his mother's benign influence.

Thus this cursory testimony borne by some of the most celebrated of men, points to one conclusion, viz., that with the mothers of the higher races lies in the future a great moral responsibility. They have a great trust placed in their hands, as they can supplement the primal, pure instincts of motherhood with a wider knowledge in science, in physiology, in physical training, in heredity, and in embryology; and thus acquire a more comprehensive and systematic rearing and nurture of their offspring.

A mother should so identify herself with her children, their tastes, pursuits, studies, and aspirations, that there should be no violent break in the loving, sympathetic intercourse, when, of necessity, the sons and daughters leave the home circle to strike

out paths of their own. Here increased intellectual ability and the higher education will be of incalculable service in keeping the mother in touch with the male section of her family. Often, at present, as the sons' ideas expand, as their brains develop in school and college, the mother can no longer, from sheer ignorance, keep pace with the growing intelligence, the rush of new thoughts and the wider outlook.

Mothers often remain ignorant of the very rudiments of their son's professions; they can take no intelligent interest in their conversation when alluding to their daily work, and thus, by degrees, disappear out of the main part of earnest men's lives, losing thereby much of their former supreme influence. For to numberless interrogations I have invariably found, that it was the mother who directed a young man's career in life—the mother who spurred him on to study—the mother who, disdaining partial defeat, unfalteringly believed in future victory, and preached the Gospel of Hope. On this earth perchance dreams of youth never to be fulfilled “for the thoughts of youth are long long thoughts;” but none are the poorer for having cherished a high and pure ideal, glorified by the most unselfish of earthly loves, and rendered the more precious by the fond encouragement that believed its attainment possible. In the hereafter a mother's faith discerns the realisation of many a sweet hope, and the substance of a fleeting dream. She looks clear-eyed beyond earth's failures.

“Youth fades; Love droops; the leaves of friendship fall;
A mother's secret hope outlives them all.”¹

There is hardly any factor in the training of a noble character of more importance than the inculcation of reverence for womanhood; and there is nothing that is more systematically ignored both in home and school life of the present day training of the masculine mind; more especially in the youth of Great Britain and Germany. In both these countries the sons are educated and their prospects advanced to the detriment of the daughters. From the earliest age the boy is put before the girl; and thus selfishness, conceit, arrogance, and disrespect are engendered, which in maturer life bring forth many of the worst fruits of vice, self-indulgence, and sex-bias. In both countries the laws tend to perpetuate and emphasise the supposed inferiority of women, and their actual subordination; with the result that boys, however they may individually love and respect their mothers, cannot remain long in ignorance of the non-political status of women, and the legal disabilities under which they live and suffer. They cannot either shut their eyes to the fact, much as they may love their sisters, that, in the ordinary routine of life, their own school and college expenses are the first consideration, their professions

¹ Oliver Wendell Holmes.

and future careers the cause of the greatest concern to their parents. Our whole system of education is based upon the hypothesis, that the male branch of the family is the most important, and upon it must be expended the largest amount of means, time, and culture; the female branch remaining content with such training as it may obtain at second-best.

It is not therefore surprising that young men, seeing in the home-circle the total subordination of feminine interests to masculine advancement, should, on entering the outer life of the world, be already deeply imbued with a deep-seated conviction, that the inferiority, the disabilities, and the degradation of women, are simply necessary conditions of a divinely-appointed system; the inevitable adjuncts of a social and political economy, which it would be unwise to subvert or even to modify; more particularly as the almost universal acceptance of this belief on the part of men acts as a sedative to their consciences and a stimulant to their egotism.

True chivalry is begotten in the home; and the knights of "St. Bayard" first win their spurs in the sweet amenities of family life, in devotion, reverence, and consideration towards the women nearest and dearest to them. Such discipline tends--

"Not only to keep down the base in man,
But teach high thoughts and amiable words
And love of truth, and all that makes a man!"¹

The fact is very patent throughout the different classes composing the English nation, that the future of the daughters is a minor consideration: and little or no provision is made for them corresponding to the time-honoured and invariable system of dowry, strictly observed by other civilised peoples. The *dot* of the French girl, the *Mitgift* of the German, and the marriage portion set aside for the daughters of Italy and Spain, contrast most unfavourably with the unaccountable and supine negligence of English parents in this supreme item of domestic economy.

It should be the duty of every father to place his daughters in such a position as to be independent of marriage: or where want of adequate means renders such provision impossible, to bestow on them sufficient intellectual culture as to make them, *equally* with the sons, capable of earning their own livelihood. By this just division of means and opportunities the sons would be rendered less egotistical, and the daughters more self-reliant.

The Americans are far in advance of us in this matter. With a spirit of chivalry, as high and pure as ever nerved to noble deeds the knights of the Middle Ages, but permeated with the practical common-sense of the nineteenth century, the men of the United States have given *place aux Dames* in every vocation in life.

1 Tennyson.

Bankers employ their daughters as clerks, cashiers, and accountants; solicitors article their sisters; and no field of labour is closed to woman on the score of sex, through the jealousy or exclusiveness of man.

Two notable examples of this chivalrous generosity and unselfish sympathy with woman's intellectual development are to be found in the careers of the respective wives of the two late candidates for the Presidency, Mrs. M'Kinley and Mrs. Bryan; the latter, throughout her husband's arduous election tour, acted as his sole and trusted legal adviser; the former, before her marriage, was for some years head cashier in her father's bank.

In training her daughters for the full and free entrance into the intellectual and industrial world, which is, in Great Britain, being tardily opened to them, the mother of the present day has to undertake the arduous task of reconciling two conflicting factors—of uniting the newly-found liberty and emancipation from ancient conventionalities, with the subtle and delicate sensitiveness indispensable to the spiritual development of the true woman's character.

Girls may well feel a spirit of exultation and emulation as they recognise the great domains of power, achievement, usefulness, and activity lying before them, if they exercise their natural abilities to master and enjoy them. But the independence of character, induced by this uplifting of woman's interests from the narrow confines of domesticity to a higher and wider plane of thought and action, must not be gained through the loss of the distinctive and precious traits of womanhood.

Though, as a writer remarks, "it is inevitable that the removal of any external pressure of necessity to marry for the sake of a home and support, will have a tendency to elevate the standard of marriage first among women, and then among men," and women will no longer regard marriage as the sole aim in life, yet the true balance must still be struck, not in the outside turmoil of the world, with all its varied triumphs and absorbing charms, but in the inner recesses of the home, where will ever blossom the beauty, devotion, and unselfishness of feminine characteristics. The sweet ministering spirit must not be overshadowed by a materialistic realisation of a competency, gained through individual effort.

Home duties, faithfully, lovingly performed, must still remain the chief vocation of many a woman, fully competent intellectually to compete with masculine minds in the outer world, yet perforce bound to the daily routine of humble cares and purely domestic tasks. For these imprisoned souls the earthly day of liberty has not dawned; their strength is to sit still, and await the call of the Divine to a higher and fuller life of service, having performed *well* all that here lay under their hands to do.

The happiness, the purity, the sanctity of social life depend

upon the modern woman being able to strike the right mean between the exciting manifold attractions of the busy all-engrossing world, and the unobtrusive, unalterable duties of the family circle. The true secret of happiness lies in right action at the right time; and no transitory triumphs of intellectual achievement on the part of woman will counterbalance the neglect of positive duties.

Therefore a mother, in these days of restless discontent, of pulling down the barriers, of burning the boats, in a reckless spirit of new-born freedom, cannot too strongly impress upon her impulsive and enthusiastic daughters the great truth that, widely as women's influence may be diffused, it must ever radiate from the home-centre, the hearth must ever be the touchstone of woman's magnetic power, if it is to be of lasting benefit to mankind, either socially or morally.

As the dove returned to the Ark, so will the true woman, after a brief flight amid the dazzling allurements of intellectual and material freedom, return instinctively to the shelter and privacy of home life, as her natural haven of sweetness, happiness, and rest.

PART V

WOMAN AS THE SISTER

ONE of the most remarkable features in the dispensation of the Christian religion, was the individual status and important functions Christianity conferred upon the single woman.

Our Saviour's closest and dearest earthly friends in social life were Lazarus and his sisters Martha and Mary, loving single women, who superintended their brother's household, and made him a home.

The Marys and the Marthas, the saints and the workers, have been since that time the two feminine types of individual Christians. The one who prays, and the one who serves, symbolising the faith and the works of Christianity.

St. Paul further elevated the position of the single woman. He considered the unmarried woman had greater facilities, greater leisure and a wider sphere of usefulness for the exercise of good works than the married woman; and therefore, her condition was the most blessed, and set apart for the active service of God. "There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband" (1 Cor. vii. 34). Thus in the Christian economy, the mother and the wife were circumscribed to specific and definite home duties; while the unmarried woman was appointed to active co-operative service in the outer world; her mission was to comprise humanity at large; and her influence was to be universal.

Now when one considers the abnormally sensual and perverted estimation accorded to sexual relations in the ancient faiths; how the heathen civilisations each made marriage the chief aim of a woman's existence, and her only hope of obtaining a shadow of authority; and how in the social, civic, and political life no sphere of action was recognised for single women, unless they belonged to the *Hetairai*, or devoted themselves as vestals¹ and virgins to

¹ "It was with the utmost difficulty that Ancient Rome could support the institution of six vestals, but the primitive Church was filled with a great number of persons of either sex, who had devoted themselves to the profession of perpetual chastity."—"The Decline and Fall of the Roman Empire," Gibbon.

the temples of the gods, this distinction and precedence given to the single woman in the gospel dispensation must give rise in all thoughtful minds to the most serious and profound reflections.

Christianity had work in hand that only the unmarried sister or daughter could accomplish faithfully, persistently, and effectually. To be unwedded was no longer, as among the lascivious heathen, to be a term of reproach, but rather to be respected as a condition in which the individual could give herself up unreservedly to labour in various fields of usefulness, that would be debarred her when tied and bound by the limitations, duties, cares, and exigencies of married life. She was to take up the threads as they fell from the busy hands of the mother and the wife. She was, above all, to be the teacher, the nurse, the servant of humanity. She was to develop and train what of good the mother had initiated in the children; bringing more and more into active play their best qualities and talents. She was to bind up the wounds of the sufferers outside the home-circle; she was to diffuse the light, sweetness, and love of Christian sympathy into the home-life of thousands. She was to feed the hungry, clothe the naked, tend the sick, comfort the sorrowing, and bring hope to the despairing. Her life, her energies, her talents, and her opportunities were to be devoted to the needs of the common brother and sisterhood; and to the practical realisation of the law of Love.

To her was the mandate given—

“ Take up the tangled thread of other lives
— Soiled, broken, and forlorn— and weave them
With thine own, with threads of love into
A golden web, meet for the Throne of God ”

Her vocation was the consecration of unfettered, individual ability to the service of Christ.

The single woman's elevation thus demonstrated a distinct evolution in woman, due to Christianity alone.

And this general servant of mankind should have her reward.

Poor fallen brothers and sisters should turn to her with blessings on their lips; children should smile at her approach; young men and maidens should owe to her greater opportunities and increased knowledge; the sick should be cheered by her shadow; the dying should rest on her breast. She should go down into the depths, as into a furnace, and the smell of fire should not pass over her; braving untold dangers, she should be unscathed; combating with impurity, she should remain pure; toiling in the mire, she should yet be stainless.

Women were not slow to avail themselves of this new liberty in the choice of a vocation conferred on them by Christianity. Religious orders of single women, living in community and bound by vows of poverty, obedience, and chastity, sprung into existence

in the earliest ages of the Christian Church. Women, the same as men, were imbued with the erroneous presumption that the nearest approximation to the Christian ideal could only be realised by seclusion out of the world, instead of working and living in it, and thereupon immured themselves behind convent walls to practise the religion of Christ. However, the religious orders of women were subdivided from the first into sections; the one devoted to seclusion and dependence, the other to activity and independence of a qualified character. During the Middle Ages the abbesses and heads of convents often wielded a power and influence before which kings and princes had to bow.

From 1610 the number of working charitable communities of women has increased rapidly. In France especially the various charities are virtually in the hands of organisations composed of single women, pledged to a life of devotion to the sick, the ignorant, the destitute, and the sinning. This noble band of French women has done much to keep alive the slumbering religious spirit of the French nation; and while the religious orders of men decrease in number, and in many cases cease to exist, those of the women, through the beauty, purity, and efficiency of their labours, testify to the truth and power of a living faith. The administrative ability, and in many cases exceptional business capacities, of the various Lady Superiors and Superintendents win both respect and wide-spread influence.

The three Reformatory Schools for boys are in the hands of women. The government establishment at St. Hilaire, Vienne, is controlled entirely by ladies. The private establishments are managed by *religieuses*. The only men employed are the farm bailiffs and men to look after the horses.

The two State Establishments and seven private institutions for girls are managed solely by nuns. In all these establishments the inmates are taught some means of gaining a livelihood when liberated. In some cases they have by their labour laid by 300 to 400 francs in the savings' bank when their detention is at an end.

The Protestant sisters, known as the Deaconesses, have since 1841 been carrying on many charitable institutions for the benefit of their co-religionists. They now possess extensive grounds and buildings in the Rue de Reuilly, Paris. A branch of the sisters also has the charge of the Protestant quarter of the Maison Centrale for Women at Clermont, where the long-sentenced Protestant prisoners are confined. All over France in the reformatory system, female influence is brought to bear upon children under twelve years of age, with the most favourable results.

The Sisters of St. Vincent de Paul alone number 20,000, though as their vows are only for a year at a time, they are not included among the religious orders. All over the continent, and in America, Africa, and Asia, the same work of charity and usefulness is being carried on mainly through the agency of devoted

single women. I have more especially enumerated the organisations in France, as it is now recognised by many able authorities, that the humble, unobtrusive, practical piety of this large body of French women has been the most potent factor in saving the nation from the lowest depths of atheism and anarchy.

Turning to our own country, the name is legion of the single women in Great Britain and Ireland who, in the present century, have initiated our greatest social reforms, and who, in many cases single-handed at the outset, have conquered in a hard and uphill fight against glaring injustice and insufferable wrongs.

A few instances will suffice to illustrate the point, that the great work of social reformation, outside the narrow precincts of home life, has fallen almost entirely on the shoulders of unmarried women, who, in the face of actual persecution, of unmerited opprobrium, of malicious misrepresentation, have marched steadily

“Breast forward,
Never doubted clouds would break,
Never dreamed though right were worsted
Wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.”

Harriet Martineau and Miss Boucherett led the movement for the employment of women in industrial capacities, for which they had already qualified by technical training. To them women owe the network of associations, societies, schools, and colleges that are spread over the land, devoted entirely to the education of women in the various branches of domestic, manual, commercial, and industrial occupations.

Miss Buss, Miss Cobbe, Miss Clough, Miss Dorothea Beale, Miss Wolstenholme, and Miss Emily Davies were the pioneers who bore the brunt of the fight to obtain “the Educational Charter of Women,” granting equal opportunities for girls as for boys in the higher development of their intellectual faculties.

Miss Elizabeth Blackwell, Miss Garrett, and Miss Jex-Blake were the indomitable trio who in America and in Europe overcame the deep-rooted prejudice and antagonism of the medical profession to the entrance of women doctors to the noble art of healing.

In speaking of the nurse's vocation the name of Florence Nightingale springs spontaneously to the lips. The army of devoted, unselfish, disciplined, and highly-trained women now ready to respond to any call of duty, testify to the magnificent harvest of which her pure and holy efforts were the seed.

Miss Twining, Miss Elliot, and Miss Agnes Jones laboured, and in part successfully, for the Poor Law reforms and the election of Lady Guardians.

In organised philanthropy Miss Carpenter, Miss Weston, and Miss Robinson are household names; their various societies are

world-wide, they compass with their love, help, and charity the bounds of the whole earth.

But enough : in this cursory glance at single women's labours, of their intrinsic merit and of their supreme utility to the social welfare and advancement of the community at large, no proof can be greater than to contrast the present state of society in the aggregate with the aspect it wore at the beginning of the century. No revolution has been so bloodless ; no revolution has accomplished more mighty ends, or has aimed at a higher goal. It is not too much to aver that the whole bulk of humanity has been raised, purified, and stimulated through the unflagging devotion and energies of a comparatively small band of single women to the cause of love, truth, and justice.

We will now consider the principal spheres of action in which the single woman's influence appears to predominate.

It will probably be acknowledged that it is pre-eminently in the supreme vocation of teacher the single woman's work will be judged in the future. She has to build on the foundation laid in the home-life—to supplement, develop the good, and to control and eradicate the evil in each individual child committed to her care. She must foster simultaneously the intellectual, the emotional, and the spiritual faculties of the mind, heart, and soul, and it will be by this threefold test her labour will be balanced in the sum of human development. For, as in the vegetable kingdom, air, light, and space are necessary for the healthy development of plant life, so human growth in like manner is dependent upon physical, mental, and spiritual conditions, that allow of a uniform advancement in all the organs, viz., physical growth, mental enlightenment, spiritual expansion. Now one of the most important problems pressing for solution at the hands of the greatest educational reformers, is based on an anomaly in the ethical evolution of the race, that would never have arisen if specious sophistry and shallow materialism had not dulled the intellect, and atrophied, for the time being, the spiritual acumen of a certain portion of the community.

The educational authorities are confronted by a difficulty of their own raising, and is the inexorable Nemesis following on their own want of perspicacity. The whole system of modern education has been based on the radically erroneous hypothesis, that the human being can be nourished, developed, and perfected by exploiting one of the factors of his triune nature, and sedulously ignoring and stifling two. Man is composed of body, mind, and spirit—indissolubly united in this life, and interdependent. Education has dealt only with the mind.

Europe and America are confessedly Christian, yet the two Anglo-Saxon nations in the van of Christianity hold their religion so lightly in esteem, that they would, and in some cases have, expunged its doctrines from their curriculum ; and in the Ele-

mentary State Schools educate Christians in everything but Christianity as taught by the Christ.

If we look at the educational systems of peoples other than those professing the Christian faith, we find that they are each based on the distinctive religion of the country and people. What would be the education of the Chinese mandarin or coolie, if the tenets, precepts, and dictates of Confucius and Buddha were eliminated therefrom? In India the sacred books of the Hindoo religion form the basis of national teaching. Among the Mohammedans the Koran is the beginning and end of their studies. With the Persians the faith of Zoroaster is first inculcated, and afterwards the secular knowledge of the period. The Jew from the earliest age is saturated through and through with the mysteries of his faith, and upon its doctrines, law, and formula shapes implicitly his whole future life.¹

Look where we will the intuitive bias of the human mind leans towards the things spiritual and religious as the true basis of all authority, conduct, and knowledge; and we may rest assured this universal tendency towards national religious teaching is an infallible instinct, implanted in the human mind for wise and moral ends, infinite and incalculable in its influence and effect on the higher development of the race which it is the height of human folly to despise and ignore.

Christianity alone among existing creeds presents this unique paradox to the observer in the attitude of a portion of its professed believers, who, owing their national elevation in the world mainly to the Christian dispensation, consider themselves superior to, and independent of, the factor that has tended to their supremacy.²

As has truly been said, "Philosophy alone is not religion, nor is sentiment alone religion; but religion is that which, based on an intelligible principle, teaches that principle as dogma, exhibits it in worship, and applies it in discipline."

Religion must govern action as well as inspire thought, to be of any service in framing character. It must, moreover, be freely acknowledged that social evolution, circumscribed by man's present material and sentient conditions, can only reach a certain point, and be limited in its development by time, space, and the

1 "An education under Pythagoras or Soerates had no other end but to teach you to think, judge, act, and follow such rules of life as Pythagoras and Soerates used. And is it not as reasonable to suppose, that a Christian education should have no other end but to teach youth how to think, and judge, and act, and live, according to the strictest laws of Christianity? At least, one would suppose that, in all Christian schools, the teaching youth to begin their lives in the spirit of Christianity, in such severity of behaviour, such abstinence, sobriety, humility, and devotion, as Christianity requires should not only be more, but a hundred times more, regarded than any or all things else."—"A Serious Call," W. Law.

2 "The history of Western civilisation is, in fact, simply the natural history of the Christian religion. It is this religion which has contributed the causes that have tended to the production of the type of social efficiency developed therein, which has differentiated that civilisation from all others."—"Social Evolution," Kidd.

inexorable law of death. But if material earthly well-being were to be made the supreme goal of the human race, and if it could be secured without the aid of man's spiritual faculty, it would prove a curse instead of a blessing, for man would at once commit himself to the pernicious doctrine, that he is the creature of circumstance and the product of environment. His deterioration in the future, based on these premises, would be as rapid as his upward progress has been slow in the past.

“Our teaching is naught if it does not open out in the learner's soul new windows through which the light of heaven and of truth may enter in, and out of which he may look with clearer vision on the richness of the world, whether of nature or of books.” “What I call wisdom,” said Thomas Arnold, “is knowledge rightly digested, and combined and penetrated through and through with the light of the Spirit of God.”¹ The religion of the whole, not of part.

These landmarks for the regulation of State elementary education have been disregarded for close upon three generations by the sapient legislators of Great Britain, America, Australia, and France, with the following disastrous result:—

The increase of juvenile degeneracy and depravity has kept pace with the spread of education.

Government statistics prove this statement up to the hilt.

The governors of gaols and reformatories, the judges and the magistrates, bear witness in this country to the recrudescence of crime among the youth of the lower classes.²

Crimes of violence, robbery, unnatural offences, rape and criminal assaults, are on the increase. The old system of Board schools was year by year ever busy manufacturing superficially quasi-educated degenerates in lieu of enlightened citizens, healthy in mind and body.

The present outbreak of brutal ruffianism in London and many of our large cities, which is a disgrace and a rebuke to our vaunted civilisation, is but the bitter fruits of the nation's sowing. What other result could be anticipated of an education in a Christian community, where a boy could pass the sixth standard and yet be ignorant of the name of Christ; and where in every school the body was ignored and physical knowledge and culture contemned.

From America comes a similar testimony. Mr. Grant White declares, after sixty years' trial of the Board school State system, “that the large towns of America swarm with idle, vicious lads and young men, who have no visible means of support; and their rural districts are infested with tramps, a creature unknown to their fathers. He sees in the corruption of legislative bodies, in the notable decline in the character of the bench, dishonesty in

¹ “Education of the States,” J. G. Fitch.

² The number of suicides among quite young boys is an alarming feature in criminal statistics, the ratio per cent. having increased greatly in the last decade.

business, divorces multiplied, *crime and vice increasing step by step, with the development of the secular school system*, the evil effects of an education from which the religious factor is eliminated. Filial respect and parental love are diminishing, and the school system is pronounced by competent judges to be a melancholy and disastrous failure as regards the moral and social training of the youthful mind." Hence the iniquitous trusts and trade dishonesty.

As Mazzini truly says, "Religion and politics are inseparable. Without religion political science can only create despotism or anarchy. Religion is the highest educational principle; politics are the application of that principle to the various manifestations of human existences."¹

Again, Professor Johnson thus criticises the prevailing American system:—"Even among the warmest friends of State education, there is an increasing number who are disposed to think that the American common-school system is mischievously one-sided in its neglect of the religious element in man's nature, and that a purely secularised education is really worse than no education at all. It is, in fact, of little use to deplore the growing alienation of the body of the people from all forms of religious effort, so long as a vast machine, supported at the public charge, is busily engaged in educating the children of the nation to ignore religion. As well might a father deplore the ultimate malformation of a son whom he had diligently taught to be left-handed."

Freedom from religious restraint on one hand, often leads to unlawful licence on the other; and in no civilised country is the sanctity of life so little regarded as in America. A word and a blow, and sometimes the fatal blow before the word, is the rule in many of the Western States. A man's life is not so secure, either in the cities or the country districts, as the strict code of the law would lead one to expect; and the crime of manslaughter, murder, and lynching is looked upon with a very lenient eye by the majority in many parts of America.

With the exception of over-population France has to face the same social problems as ourselves. In 1871 the Government became purely atheistic and based its laws upon a positive denial of the religious factor in man. However, in spite of State restrictions, the Catholic priesthood has had an overwhelming influence in forming the character of the youth of France, and appears to have failed as signally as the clergy of every other country. The youth of France is depraved to an extent that is all but incon-

¹ "It is only an apostate Christianity that asserts that the Christ has nothing to do with politics. . . . The real religious creed of the people, the undeniable evidence of what they really believe, is their politics."—Dr. Heron.

"Fifty years from now the country will look back upon a generation which raised revenues from the debauchery of its citizens with disgust and contempt. There is an army of seven hundred thousand defectives in this country."—Mrs. Helen H. Gardener.

ceivable; and the increase of crime and of "hooliganism" is in proportion with the number of secular State schools.

"The Department of the Seine stands very high in the number of its schools for primary instruction, and yet the number of criminals to population is greater than in any other Department, it being 86 for every 10,000 inhabitants."—W. T. Marriott.

Awakening at last to the presence of an increasing danger to the State in the prevalent gross immorality of the French youth, one of the most prominent advocates for secular education in the past, is now forced to admit that "every attempt to take Christianity from the child is equivalent to taking away his morality." Yet, as has been stated, religious instruction has not been wholly wanting: it is therefore plain that the priest has not taught Christ's Christianity, or its saving grace would have influenced all conditions of society.

Race degeneracy in France is on a par with that of England, judging by the statistics, and the increasing number of conscripts rejected yearly as unfit for service through physical and mental defects, due, for the most part, to inherited and abnormal sensuality, fostered and encouraged by the State encouragement of vice in all its worst forms.

When we turn to Germany we find that the *morâle* of the nation does not keep pace with education, though religious instruction is compulsory. The scholars are divided among the different denominations and the State supports them all equally, so that virtually no child can grow up without having been tutored in dogma. Nevertheless the Churches have lost their hold and authority on the people. It is stated that only 5 per cent. of the population of Berlin are worshippers; that the people of East Germany are universally indifferent to the Church. "Worship of Mammon and forgetfulness of God overwhelmed all religious and moral questions. There are 400 suicides annually in Berlin alone, and every year the number increases."

Vice reaches its apex in the "licensed infamy" of Berlin. Yet the Church makes no protest. "Unchastity by day and night is fully sanctioned in many rural districts," and "the Church has looked on these things and then passed by on the other side. . . . The working people know these things, and what resentment must they feel with reference to a Church whose very reason of existence is to prevent such moral disorder eating up the life of a State"; so writes Richard Heath.¹

Militarism is the curse of the land. Thousands of youths go up yearly to the high school of immorality—the Army—"bringing back with them its barrack vices and reckless indifference to human suffering. The rural girls who go into the town, either return with illegitimate children or sink into still lower depths of

¹ "Social Democracy in Germany," "Contemporary Review," October, 1898.

vice, and their descent in the paths of shame and of vice is conspicuously attributable to soldiers."

Religious instruction has certainly not included purity nor reverence for womanhood. "Idealism has given place to materialism. Genius is almost as dead as liberty." The State is worked by machinery, and individual freedom of thought and action in man or woman is ruthlessly suppressed. The God men have themselves set up keeps them in bondage. For "militarism, we must remember, is distinctly masculine, it admits of no softer qualities, it has neither pity or forgiveness or charity in its composition, it is the outcome of all that is essentially male in the human race—forceful, egotistical, aggressive and combative."¹ Where the religion of Force reigns, woman is but a slave and a tool, and morality becomes a dead letter.

The same confession of moral failure comes from Holland; there, as everywhere, the Churches vacillate and falter, "having no fundamental conception, no logical system of life and the world."

In England it is obvious, even to the man in the street, that religion, as taught by the Churches, has failed of its mark. In London the attendance at places of worship has sunk in the last fifty-three years from 37.38 per cent. to 22.44 per cent. And why? Because the people have asked for bread by which to live, and the Churches have given them atrophied dogma, rock-bound doctrine, and a mistranslated, misinterpreted Scripture. In consequence of this erroneous teaching race-degeneracy increases; the gulf widens between rich and poor, between the palace and the slum; and the daughters of the people are counted as naught and fall in the mire of the streets.

The Churches have never faced the social evil which lies at the root of all evil. They have never taught that "the man who goes out into the market-place to buy the body and the soul of a woman is a leper, and as such he should be treated."²

On the contrary, in the House of Lords, in the darkest hour of the night, the Bishops passed, at the demand of militarism, the iniquitous C. D. Acts of 1864, which virtually placed the liberties of English women at the mercy of the police, and consigned them to indignities of the most revolting character, in the faint hope that vice might be rendered less dangerous to immoral men.

"And this," exclaims Herbert Spencer, "is the 'even-handed justice' provided by a Government freer in form than any we have ever had!" That eventually these infamous Acts were repealed was not due to the aroused conscience of the Church, but to the indomitable efforts of a mere handful of women and men,

¹ William Clarke. "Contemporary Review," January, 1899.

² Robert Buchanan.

who fought with the beasts of Ephesus for the rescue of their poorer sisters.¹

The Churches have never taught the equality of man and woman, nor advocated justice to women, nor the vital need of male chastity as a means to self-development. The results of spurious religious dogmas are seen to-day in the sweating-system, and the degradation of women-workers. "The explanation of the greater underpayment of women than of men is the explanation also of woman's subjection and inferiority in politics and in education,"² mainly due to the canon law being embodied in civil law and politics generally.

Everywhere, throughout Christendom, official dogmatic education languishes, inspires no faith, and builds up no moral stamina in the people, because religion, as taught by the priest, the minister and the school official lags behind the intelligence of the people. It is in the rear-guard of science, moral action, justice, humane principle, and the divine in man. The great movements for the betterment of the race, physically, socially and morally, have arisen outside the Churches, and in the face of their antagonism, not through their initiative and with their support.

The education of the child, then, should commence with the religion of the body,—the temple of the soul. "True science and true religion are twin sisters," declared Huxley.

"So far from science being irreligious, as so many think, it is the neglect of science that is irreligious. It will by-and-bye be found that a knowledge of the laws of life is more important than any other knowledge whatever," affirms Herbert Spencer.

We have to teach the child to respect the body, nor must we develop the mental at the expense of the physical. "For Nature is a strict accountant." The laws of Nature are the laws of God. They are inseparable. "God sleeps in the atom"; and in evolution, in history, in religion, we see but the "divine education of the race," through the fateful school of experience. Thus the child must be taught that disease comes as a natural consequence of a violation of natural physical laws; that health is the natural condition of the body, when all the organs, functions and faculties are used according to the Divine Purpose. The vices of drunkenness, of tobacco-smoking, of self-abuse, of sensuality, must be demonstrated on scientific principles.

To elevate the individual child, he or she must be made conversant with the nature of temptation, so as to be able to conquer the incipient desire towards evil. The fight must be fought with something more tangible than a dogma, and an abstract apotheosis of virtue. At present the child is stranded on the dangerous

1 For the history of this battle for the right let all women read Mrs. Josephine Butler's book "Personal Reminiscences of a Great Crusade."

2 "Women's Work and Wages."

shores of life without a safe moral guide and without any physiological knowledge.

“Modern education for the most part signifies giving people the faculty of thinking wrong on every conceivable subject of importance to them,” is Ruskin’s scathing criticism on the national curriculum.

The religion therefore that should guide the growing mind of the child must be reasonable, convincing, and inspiring. It must appeal to science for confirmation of statement, to the highest example in Christ for ideal of conduct, and to the divine in the human for a realisation of the purest aspirations. It would be as well if practical Christian education aimed at the four great efforts of Buddhism:—

“To prevent bad qualities from arising,
 To put away bad qualities which have arisen,
 To produce goodness not previously existing,
 To increase goodness when it does exist.”

Above all, whatever is taught the child must be true. The religious instruction of Sunday must not be falsified by the scientific lesson of Monday. True Christianity will stand for Truth and Truth only; before it man-made creeds and dogmas will become obsolete. The things that abide are the eternal virtues which build up character, without these, dogmatic teaching will not save a living soul.

The child’s first lesson in psychology should be that thought precedes action, that as a man thinks so he is. Purity of heart is the only security for purity of life, and the thoughts must be governed and controlled by will-power as the originators and fore-runners of action.

That we have not so taught in the past is evident from the products of our education. Herbert Spencer thus animadverts on the British public school system in particular,—“Instead of being an aid to human progress which all culture should be, the culture of our public schools, by accustoming boys to a despotic form of government and an intercourse regulated by brute force, tends to fit them for a lower state of society than that which exists. Boys, when left to themselves, as at public schools, treat each other more brutally than men.”

If we teach boys that might is right, that their mother is inferior to themselves, that justice, purity, honesty, equality, liberty, are empty words in religion, legislation, politics, commerce and society, we need not be surprised that, as men, they carry out the lessons so sedulously taught them. We need not wonder that they have little reverence for womanhood, or hatred of impurity, that trade should be synonymous with trickery, adulteration, dishonesty and chicanery; that party government should mean simply the victory of the greater number of self-seeking politicians with the more profuse promises, the more specious programme,

the stronger invective of misrepresentation and the most complete repertoire of mis-statements; that extravagance, incompetency, waste, inefficiency and intrigue should reign supreme in officialdom; and that religion, as taught in Church and school, should be regarded as an obsolete superstition by a large portion of the nation's thinkers.

But though the creed of the day among a large section of the population may be to lead men "beyond right and wrong," and to inculcate the doctrine that "nothing is true, everything is lawful," giving full liberty to the mind to frame its own regulations according to its own dictates of passion and desire; above these blatant ravings and pervading pessimism the spiritual acumen vouchsafed to many earnest souls, looks forward with unshaken faith to a new heaven and a new earth, wherein dwelleth righteousness, and "where beyond these voices there is peace." Man the destroyer is still abroad, levelling to his native dust much that has given beauty, truth and glory to the past, but from the dead past of his old self, from the ashes in which lie the egotism, the sophistry, the pseudo-science, the animality and the moral degeneracy, will arise, purified as if by fire, man, the creator, fulfilling in the letter the old sublime prophecy of man's ultimate destiny. "And God said, let us make man in our own image." Man has made his God in his own poor image.

Above all, let no woman be fearful of being dubbed an enthusiast, as she instils into her pupils the belief, that "infinite aspirations whisper to us of a state in which they shall attain fulfilment." Enthusiasm is never in vain. It may be called the life-germ, the vital spark of progress. The dreams of the enthusiast and the visions of the seer in one age are the underlying principles and the accomplished facts of the next. The enthusiast is ever in advance of the time, and has to leave unsolved in the lap of the gods the answer to his earnest searchings after the truth; but the match has been struck, and the latent fire in other souls will burst into vivifying flame in the coming destinies of mankind. For if the divine inspiration to follow a sublime ideal enters the heart of only *one* member of the human race, its consummation is assured in the womb of the future. It is a ray proceeding from the lodestar of human existences, and sooner or later mankind will walk in its light. For it is the supreme prerogative of humanity, that the idea, preceding action may be by æons, is the gage, thrown into life's arena to be won ultimately in the long hereafter by the sons of men.

Women teachers must, therefore, instil into education the spirituality that will lift even the driest and most uninteresting subjects to a higher level, as being all steps of knowledge leading to the development of the spiritual faculty, which alone can discern the beautiful, the good, and the great. "The ultimate ideals are faith, hope, and love; these are the ultimate and final ideals.

They are not to be intellectually acquired, nor physically developed, but spiritually attained; and their attainment is character. Training in morals may or may not include them; discipline of the will may or may not; but these ideals felt in the heart include all things. The letter killeth, but the spirit giveth life. Shall not these ideals have place in a scheme of learning? With the novel, the drama, and with religion pleading for idealism, education must at least suggest it."¹ The ideal of success, in the English and American educational systems especially, has hitherto been a false one. The intellect has been stimulated to win it by competition; instead of the character being formed to deserve it.

"Get the quality of life right, and an eternity of living in the light of God will take care of the quantity."²

In life there are two lessons to be learnt—the failure of success, and the success of failure; ever the hardest lessons the proud rebellious heart of man has to master; and the discipline that will encounter the test with satisfaction must begin in the school-life. "It must be taught that success lies in the quality of personal life—that to be first considerate, courteous, and helpful to others is success; that to have those intellectual and spiritual resources which feed the mind and sustain the soul in whatever vicissitudes of fortune may occur, is success—that to be able to so command all the forces of one's nature as to be serene, confident, and joyful in all the undertakings and in all the varied circumstances of life, is success."³ Much then of responsibility in this vital matter of the formation of character concurrent with development of intelligence, lies with the woman teachers in elementary schools. They have to impart into this poor sordid life something of the life of Christ—to make Christianity a working, living, actual reality. For, as Maurice said, "Christianity is not a philosophy, but a life." Christ is the only true example; the Christian life the only true ideal; the command of Christ, "Seek ye *first* the kingdom of God and His righteousness, and all these things shall be added unto you," the only true basis of conduct. Upon it alone will be founded the true and permanent social state.

Above all, must the teacher impress upon her pupils the importance of thoroughness; of a vivid realisation of truth, beauty, and life, of sorrow, pain, and death. The great tendency of the age, not only among the *Jeunesse dorée* but among all classes, is "to take nothing seriously, not even politics."⁴ A laugh, a sigh, and an exclamation focus all the interest that can be spared, in the hurry and turmoil of life, for any event, however tragic or

¹ Miss Josephine C. Locke, Supervisor of Drawing in the Public Schools of Chicago.

² Phillips Brooke.

³ "The Spiritualisation of Education in America." Lillian Whiting.

⁴ Disraeli.

important. The same love for superficiality permeates the various branches of art and literature.

In painting, it is most fashionable, also the least *exigeant* on individual ability, to belong to the impressionist school. A dab here, a dab there, and lo! a man, a woman, a tree, a house, a cow, anything and everything fancy may dictate or choice prefer. If the poetic madness inspires, imagination begins its rhapsodies with the hypothesis of a pervading sublime idea, however even in the last verse the reader is left to identify the divine inspiration according to his own idiosyncrasy. In fiction, if unhealthy suggestive realism is avoided, an impression is sought to be conveyed of something delightfully wicked, bizarre, and mysterious, and the last chapter does not solve the question whether the ulterior aim is morality or otherwise. Society is easily gulled; give it but the impression of cleverness, wit, talent, genius, and knowledge, and it takes contentedly and unquestioningly the shadow for the substance.

The men who have truly gone down into the depths, and write with the full consciousness of responsibility born of knowledge and experience, can be counted on the fingers of one hand; the make-believes, the shallow-brained, whose mental calibre is as the froth of the sea, are as numerous as the sand upon that sea's shore; and as the generality of men are impressed by the many rather than by the few, the spirit of unreality, of insincerity, and of shallowness is spreading. It is the day of mediocrity and flabby negation.

The reason for this lack of earnestness in the search for the true inwardness of life is not far to seek, and explains the present meagreness and paucity of genius, and the dearth of great poets, painters, musicians, and architects.

From the upper classes downwards, the only recognised system of education is one of cram; of gorging the undeveloped mind, within a given time, with dry condensed epitomes of every branch of knowledge, that perforce cannot be digested or assimilated by the reason or the heart, and can only be superficially grasped by the memory, upon which, after the strain is over, there remains naught but the mist of breath on a mirror. Genius only develops with reflection; the spirit must await in solitude the inspired whisper from the great silence; it must formulate out of ethereal mists and intangible fantasies the exquisite masterpieces of spirituality; it must, with unshaken faith, among the unstable and fleeting things of earth, still believe the gods are immortal; and to them devote its highest gifts and its greatest powers. Look back through history and mark how the supreme artists, poets, painters, and musicians of the past were men who were never hurried, who calmly and reverently approached their mistress Art, and ever laid at her feet tributes born of religious exaltation.

In the ancient civilisations the temples received the highest

ornamentation, the finest workmanship, the richest materials. Among European nations the abbeys and cathedrals, poems wrought in stone, are yet standing monuments of the religious training and the spiritual enthusiasm of our forefathers. We have only to glance at the names of the unsurpassed geniuses of later days, to realise how exclusively their inspiration flowed from a religious source. The art triumphs of the Italian masters testify to the fact, that the best that was in man was given ungrudgingly to the service of the Most High; and how, especially in music, the keynote of its sublime compositions and perfect harmony was the echo it caught of celestial symphonies.

Those great minds of old intuitively commenced their life's work on

“The Great World's altar-stairs,
That slope through darkness up to God.”

When we eliminate reflection, reverence, and the religious factor from the education of our children, we rob them of the chief incentives to inspiration; we cramp and stunt the imagination, we stifle the creative power of genius; we stop the mainspring of spiritual enthusiasm, without which all man's efforts are cold and lifeless.

A machine can never create; it reproduces, but each copy is less perfect than the last. “And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock” (Zech. xi. 7).

The problem therefore confronting the educational experts ought never to have risen, if from the first they had taken the Beauty of Holiness and the discipline of individual reverence for their guides in bringing up the nation's children to be worthy and capable citizens, with self-knowledge and self-control.

It may further be remarked how culpably shortsighted and suicidal to the best interests of the country has been the policy of secular education for the lower classes. In these days of triumphant democracy, any unit of the people, however humbly born, may rise to the loftiest height of worldly power. The future statesmen, legislators, leaders, and rulers of the race are being bred in the homes of the poor; and will owe their first step upwards to the State schools. How poor, indeed, will be the nation, controlled, led, and governed by men in whose nature the spiritual faculty has been atrophied, and whose ideal is compassed by a hard and selfish materialism, while the bodily health is feeble and anæmic.

Let us trust that in Great Britain the Christianity of the future will form itself around the Christ, and will tend to less dogma and more practice, to greater unity and fewer sects, to broader views and wider influence, to stricter conduct and deeper charity. But upon whatever lines the present educational system may be

remedied in the future, let its failure be openly and bravely acknowledged, its manifest limitations be conscientiously avowed, and the need for amendment and reform honourably recognised. And above all, let us have done for ever with a religion of negatives, without gospel, without principle, without faith, without works, without reality, without ideals, without life, upon which to build the foundation of the people's future character.¹

Turning to the purely technical part of secular State Education, it may at once be conceded that our legislators have successfully achieved the unique distinction of framing a code which teaches least at the most cost. The curriculum is so sapiently and judiciously balanced that it fits neither man nor woman for this world or for the next. It neither enlightens the understanding, trains the hand, or expands the heart.

Recitations from Shakespeare's plays, "not delivered with sufficient dramatic force," according to the terse criticism of a Board school inspector, have as yet failed to develop in the rising generation any knowledge of practical life, or to impart to half-starved boys and girls the best means of earning their daily bread. Actuated presumably with the noblest motives and the most humane intentions, our educational authorities, with the aid of celebrated pedagogues, and of erudite professional experts, compiled an educational code on a basis, so far removed from the actual conditions, wants, and aspirations of the people that it was supposed to benefit, that it might have emanated from the denizens of the planet Mars. Possibly, if the labourer, the artisan, the mechanic, and above all, the wife and the mother, had been accorded entrance to their august deliberations, the grave and irretrievable errors of the last thirty years might have been obviated.

As a nation, in secular technical and industrial education, we lag behind France, Germany, Belgium, Holland, Denmark, Finland, and America. In Germany the technical training is so thorough, so complete in every detail, and rendered so scientifically perfect, that year by year shoals of Germans, capable finished workmen, artisans, and clerks arrive on our shores, to take the places lost by the incompetency of our own people. Before it is too late, we may hope that the nation will awake to a sense of its deficiency on this point, and insure to the children of the poor a fair start in life through the means of a thorough industrial training, based on practical and common sense principles.

An American lady, a well-known educational expert, during a short visit in England, was recently shown over a charitable institution for orphans in one of our large cities. The lady-superintendent, after the tour of inspection, remarked with some pardonable pride, "I hope you will find no fault with any of our arrangements."

¹ "In necessary things unity; in doubtful points liberty; and in all things charity."—St. Augustine.

“On the contrary,” was the disconcerting rejoinder, “I consider your whole system wrong from the commencement. Why have you placed the boys in one division, and the girls in another? Are they different animals, or a separate species? In America they would be together, and not taught to regard each other as dangerous wild beasts.”

Co-education in America is now an acknowledged system. It began in the primary grammar and high schools, and has extended to the State Universities. It is not a theory, it is a fact. The higher education of women in the West is identified with co-education. Of the total 212 higher institutions west of the Alleghanies which receive women, 165 are co-educational. The consensus of opinion throughout America, after a trial of a quarter of a century, is distinctly in favour of the system.

To cull a few testimonies from many hundreds.

“Women were admitted here under the pressure of public sentiment, against the wishes of most of the professors, but I think no professor now regrets it, or would favour their exclusion. We made no solitary modification of our rules or requirements. The women did not become hoydenish; they did not fail in their studies; they did not break down in health; they have been graduated in all departments; they have not been inferior in scholarship to the men; the careers of our women graduates have been, on the whole, very satisfactory.”—President Angell, University of Michigan.

“My own opinion is, that all the good results we anticipated, and some we did not anticipate, have followed the admission of women; on the other hand, not one of the prophesied evil.”—Andrew D. White, President of Cornell University.

“Co-education with us is entirely successful.”—Professor Bascom, President of the University of Wisconsin.

“The effects of co-education in this institution upon the manners and morals of both men and women is only good.”—President of the North-Western University.¹

The main advantage of co-education in Secondary Schools and Colleges is undoubtedly the cordial recognition of equality between the sexes, as experience has tested the ability of girls to pursue with success the curriculum formulated for boys.

However, to carry the reform to its logical conclusion, co-education must include equal opportunities of advancement. At present the great modern Universities of Stanford and of Chicago are the only ones that make absolutely no distinction between the

¹ “Co-education in Secondary Schools and Colleges,” Mary Wright Sewall. I am glad to note that England already possesses several co-educational schools, notably Keswick School, Bedales School, Petersfield, King Alfred's Schools, Hampstead, St. George's School, Harpenden, etc. “In spite of the best efforts of the most devoted and enthusiastic masters, a certain brutality of thought and behaviour prevails and is bound to prevail, in any school from which women are excluded.”—“Boy and Girl,” Mills and Tylee.

advantages and prizes offered to men and women. In both institutions women have a place in the faculty, and enjoy the same advantages of fellowship. Elsewhere vested interests and selfish prejudice still preclude women from participation in the emoluments and privileges of the higher education.

Another point in advocating co-education must not be overlooked. The system, if generally adopted, would conduce to a pure and elevating bond of friendship between men and women, based upon the unity of interests and aspirations. Men, as a rule, have debarred themselves from any sympathetic fellowship with members of the other sex, other than that with the ulterior object of matrimony.

As a modern writer has cogently remarked: "The close connection of the pure heart of woman with that of the pure man is what this generation of mankind cannot realise. . . . What it is to love a pure woman as a friend and to have that love reciprocated is past the description of human intellect. My remarks are only meant for those who are capable of looking upon the woman as their goddess in life, and those who are capable of seeing the holy sanctified halo round her face."¹

The next rôle in which most single women find a vocation in life is that of domestic service.

We hear much in the present day of the deterioration of servants. The stereotyped complaint is raised that the good old-fashioned maid has disappeared; might it not equally be retorted that the good old-fashioned mistress is also non-existent?

In the following remarks I do not intend to touch on the manifold failings and shortcomings of the generality of domestics, for I consider most of them are due to ignorance and want of discipline, and might be greatly mitigated, if mistresses more fully recognised their responsibilities, as sisters in a common womanhood, towards their dependent sister-women.

It is to be feared that many mistresses seldom realise the great trust placed in their hands; they are apt to lose sight of the fact, that the mothers of the poor, through stress of economic circumstances, have to entrust to utter strangers the care and supervision of their young undeveloped daughters at the most impressionable age—the age when the daughters of the rich are shielded from every breath of wrong, and guarded against temptation of every kind.

Yet often in large establishments, the young, unformed, ignorant country girl is ushered into an atmosphere of luxury, vice, and corruption, for which no terms can be too strong. No mother's voice near to counsel, no sister's sympathy to soothe, no home restraint to influence and control. In smaller households the moral supervision of young servants is often equally lax. They

¹ "Poetry, Poets, and Poetic Powers," *Westminster Review*, June 1898.

are seldom allowed out except in the evenings, the worst time, both for health and morals, that could be chosen; and yet mistresses are surprised at the low standard of character prevalent in domestic service. How thoughtlessly a young servant is sent out at night to brave the moral dangers and temptations of the streets, so as to escort home a woman double or treble her age!

Very little consideration is bestowed on servants' individual characters, tempers, and temperaments. They are treated as automatous tools, with neither feelings nor souls. If they are paid, fed, and housed, their employers think apparently their obligations cease. The growing pernicious habit of Sunday visiting, Sunday entertaining, and Sunday amusements, has a most deleterious effect on the morâle of the inmates below stairs.

What can domestics and the lower classes generally think of the practical truth of Christianity, when professing Christians, straight from endorsing the obligations of the ten commandments in the various churches, keep the Sabbath-day holy, by immersing themselves in every kind of dissipation, short of the theatre or a ball?

"Do you have Sunday entertaining, ma'am?" a cook asked of me lately. "'Cause if you do, I decline the situation. I mean only to go where I shall be treated like a human being with a soul and a body."

An organised movement among the ranks of domestic service is strongly to be advocated, so as to secure the legitimate rest of one day in seven; and if feelings of humanity and religion do not dictate the necessity, law should enforce moral obligations on the employers.

Is it, however, too much to ask of the society woman a visible sign of her Christianity upon one day in the week, in evincing some consideration for the many souls of sister-women living under her roof? Is it also chimerical to suggest, that she herself might possibly benefit by securing a few quiet hours in one hundred and sixty-eight in which, apart from the engrossing glamour of the world, the perusal of some book might inspire thought and promote reflection?

The single woman's work in the industrial department is an element our social economy finds day by day the more difficult to adjust and regulate, owing to the fact that the demand for work is greater than the supply of it. Elsewhere I have animadverted on the unfair conditions of women's labour, in the inequality of payment for the same class of work existing in the labour market between the sexes, women's work being always miserably underpaid, in consequence of the want of organisation among women-workers; and the impossibility of pressing forward reforms without the lever of the parliamentary vote.

Friendly Societies and Trades Unions for women are, however, being established in various directions and among several trades; and will in the future mitigate many of the evils to which the

single woman, unprotected and poorly paid, is more or less liable through failing health, lack of employment, long spells of sickness, or the approach of old age.

In Great Britain the Danish system might be introduced with advantage, where women, who elect for single blessedness, can make provision whereby they can, at the age of forty, be put on the spinster list for good, and receive a weekly stipend for their support.

Moreover, the services of single women are not utilised in this country to the extent they should be, both for the benefit of women themselves and of the community at large. In the administration of some of the leading social reforms, the practical ability and clear common sense of women might be given freer scope, especially in the prisons, reformatories and other kindred institutions. The gentle, discriminating authority of duly-qualified women should be brought into play in dealing with prisoners and members of their own sex.

I go so far as to assert, that no female prisoner should be in any circumstances under the supervision or authority of men; for nothing brutalises a woman more than being deprived of all sympathetic association with other women. As Mrs. Sheldon Amos truly remarks, "The claims of women to aid and protect the weaker and more unhappy members of their own sex should find expression in the admission of women to a share in every grade of prison administration;" and each female prisoner upon commencing her term of incarceration should at once be brought under benign and sympathetic feminine influence.

As the nurse, the ministering angel of the sick-room, woman the sister is engaged in one of the best and truest of her numerous vocations. "The kind, gentle, sympathising nurse will, by her skill and patience, tell of a deep love which she bears to suffering humanity. That is her proper work, and, so far as she is concerned, is full of religion."¹ There is one remarkable fact to be noted in regard to the various large institutions of women-nurses established in all cities, and the vast organisations spreading over civilised European countries, solely devoted to the care of the sick poor, that they only tardily take the place of those charitable, religious bodies of single women in the Middle Ages, and prior to that date, which, from convent and abbey, sent forth sisters to minister to the lower classes; when the Reformation ruthlessly swept away the good with the evil, these were left totally without attention or succour in the times of sorest need, through the abolition of the religious orders.²

1 "Pioneer Women of Victoria's Reign," E. A. Pratt.

2 Lecky in his "History of European Morals," states that no act ever gave a greater impetus to vice than the flooding of Europe on the abolition of the convents with helpless, homeless women, driven from the conventual institutions by the ecclesiastical authorities of the Reformed Church.

The most important of the Nursing Institutions in Great Britain are—The Nursing Sisters' Institution; Nightingale Fund for Training Hospital Nurses; St. Thomas' Hospital; Westminster Training School and Home for Nurses; Royal British Nurses' Association; Society for promoting Trained Nursing in Work-houses and Infirmaries; Midwives' Institute and Trained Nurses' Club; Queen Victoria's Jubilee Institute for Nursing. Of the latter institution there are already 1,313 trained nurses labouring in the homes of the poor. We must also name the Maternity Nursing Mission.

But woman the sister is not only the nurse to the body, she is also the nurse to the mind diseased, and the loving physician who brings health to the sin-laden heart by her faithful prayers and supplications.

How often a woman, as the angel of old, stands in the roadway, and stays the erring soul from further advance down the path to destruction! And in the eternal conflict between good and evil, how earnestly, breathlessly, does woman the sister watch for the victory on the side of right; for, like the sainted Monica, there are few true women who have not travailed in the spirit for the spiritual birth of their loved ones on God's earth.

Each soul, in turn at some point in its life's history, must tread its own *Via Dolorosa*, bearing its own burden up the steep and rugged way, knowing the bitterness and unutterableness of its suffering; and the greater the soul, the higher its aspirations, the purer its aim, so possibly the deeper will the iron enter in, the agony be most intense, and the pathway stained with blood. Well, if, after the conflict, a loving voice whispers consolation, and a woman's hand binds up the gaping wounds. And in these acts of loving ministry, that are as the salt of the earth and make the dreariest spots to blossom in the wilderness, no great intellectual powers are requisite—the poorest, the most ignorant, the humblest and the weakest have often accomplished what wealth, intellect, authority, and force were powerless to perform, because they came not armed with the loving heart, the soothing hand, and the all-pervading charity.

Sunk as the old world is in sin, misery, and degradation, it has never lost its pure ideal or its clear judgment of the true estimate of worth. The woman, who touches the inmost core of its heart, is not the woman whose aim is intellectual ability, but the woman whose goal is the beauty of holiness. The voice, that awakes it from sullen, sordid torpidity, is not the voice of science, but the voice of love. The woman, to whom the great throbbing entity of humanity turns with expectant eyes, is she who influences by the heart, rather than by the head, and through paths, lowly and unobtrusive, brings the human soul a step nearer to the infinite love of God.

This brief summary of the single woman's vocations brings one

important fact to light; that from the earliest dawn of Christianity the unmarried woman became the pioneer of woman's freedom. She, through the long intervening ages, has won her rights by the faithful performance of her duties; and privileges, denied to justice, have now been accorded to service. The toiling, solitary sister paved the way with good works for the rest of her sex to pass over into the Land of Promise. And here again is a trite exemplification of the paradoxical economy of the Christian dispensation. The factor, ostensibly to all outward appearances and to worldly judgment the weakest, the most defenceless, the most despised, and the most incompetent, has, more than any other agent, made Christianity a living faith and a working reality; and through patient, insistent pursuance of loving deeds, has sapped the very foundations of wrong, cruelty, and injustice.

In considering woman as the sister *de facto*, it must be acknowledged that, as regards the blood relationship, it is the least onerous. It is not weighted with the responsibilities, cares, and anxieties of the mother, and, in its connection with the other sex, is not shadowed by the vicissitudes and obligations of the wife.

The relationship truly is one of the brightest, sweetest, and most innocent, around which the affections cling. The common joys and griefs of childhood, shared by brothers and sisters alike, the happiness of the home-life, the mutual sympathies, and the interchange of youthful hopes and aspirations, form a background to most men and women's lives, that intervening and subsequent trials, triumphs, and sorrows can never totally efface from the memory.

Nor again can the influence of a dearly loved sister be overestimated on the after-career of life, when a brother recalls her unselfishness, her unqualified praise, her generous sympathy, and her unwavering encouragement.

All are cognisant of Wordsworth's beautiful eulogy of his sister—

“She gave me eyes, she gave me ears,
And humble cares and delicate fears,
A heart, the fountain of sweet tears,
And love, and thought and joy.”

Perhaps one of the purest of earthly affections, next to that subsisting between mother and child, and the closest of the various phases of sympathetic friendship, is that bond which unites a brother and a sister, or two sisters, who agree to spend their lives together. Again, nothing is more beautiful than to witness the unselfish lives of two women, unrelated, who, in love, harmony, and charity, elect to work side by side in some good cause, and devote their joint lives to labour in God's vineyard.

It would be well, if sisters realised more fully how potent is the

bond of a contemporary childhood in keeping alive in men the purest and sweetest memories of youth. Sisters, as their brothers leave the home-circle to make their way in the world, should be careful not to weaken by neglect any of the links that bind a man's heart to the life of the past. A letter from the old home, read at a crucial moment in a far-off land, may nerve a desponding heart to further effort; or deter a man from some action, at which he suddenly realises his youthful soul would have recoiled in horror.

The deeds of a good man's life are often the fruit of the silent unostentatious sowing of a sister's pure and holy influence, and the outcome of her unselfish example and devotion. A girl learns obedience, self-discipline, and self-sacrifice from her earliest years. How many sisters have, by the denial of all luxuries, pleasures, and even necessities, enabled the brothers' careers to be forwarded to the fullest extent limited means would allow! Many girls, in these days of keen competition, dress on less than the wages of a scullery-maid, so as to insure a university education to a dearly-loved brother, of whose talents they are proud. Men owe much more to the silent sacrifices of their sisters than they are perhaps ever fully aware, and for which, in consequence, they are not duly grateful.

We must now pass, however unwillingly, to the dark side of the sisterhood of humanity. There are two bonds of relationship in which the sister stands to man; there is, first, the blood-relationship; and there is, secondly, the relationship of the common brotherhood to the common sisterhood.

Men have ever been jealous of the honour of the first relationship. They would often ungrudgingly spill their life-blood to protect their sisters from the breath of shame; but, with the strange inconsistency of man, they would go without a qualm from their sisters' presence to dishonour the sisters of their common humanity. Their sisters, the daughters of the rich, they considered their charge; their sisters, the daughters of the poor, they looked upon as their prey.

It has been said, "Man's cruellest foe is his brother-man," and with all sobriety of judgment, founded on a full knowledge of the past and of the present, the sister-woman sorrowfully makes this indictment, "Woman's cruellest and most relentless foe is her brother, Man."

Read, for cause and evidence of this indictment, the terrible record of woman's degradation, misuse, and abuse, in "The Evolution of Marriage;" a compilation of woman's wrongs, endorsed, word for word, by research, science, and experience, and which, as in letters of fire, emblazons man's sentence of condemnation. Men, as they peruse this uncontroverted testimony of their sister-woman's hideous wrongs, may each well exclaim—"Am I a dog, that I should have done these things?" A woman's heart recoils,

stricken and sick with horror, as she reads, in those fateful pages, of the slow sapping of woman's vital energies, of the abuse of Nature's highest functions, of the sacrifice of all that was holy, pure, and just on the altar of man's uncontrolled lust, of the insatiable Moloch, that consumed, not only the victims' bodies, but their immortal souls. She traces, sorrowing, the downward path of her sex; she marks women's supine yielding of their necks to the ungodly yoke, as men, of their own free-will, subverted the cosmic law of nature, and with satanic irony, perpetrated the most paradoxical obliquity in the perversion of the ordained moral agent into the instrument for the grossest immorality.¹

And as the book is closed with a sense of relief, a woman, if ignorant, sighs, "Ah! this is all past. We live in better days now."² But a woman who knows, treasures no delusive solace of a like character. This record of bygone days is of vice, of sensuality, of every phase of impurity, openly, unblushingly, shamelessly committed, it is at least free of the sin of deceit and hypocrisy. Immorality walked naked and was not ashamed.

Purity has now to confront a masked foe—to fight vice in every form that human ingenuity can devise—to meet it cloaked decorously as science—to detect it veiled in pseudo-religion—to expose it, under the guise of humanitarian platitudes—to defy it, shielded by the Ægis of authority—to conquer it, even with the unseen powers of darkness defending it.

Let not women be deceived on these points. Vice is not decreasing, it is, on the contrary, on the increase. It is eating away the very core of modern civilisation; its attacks are more insidious, more persistent, more virulent, and more dangerous. It is the modern Proteus, and the modern Minotaur. The number of victims, needful for the sacrifice, multiply year by year; while Church and State, and religion and science, with reciprocal congratulations, divide honours over the Ascent of Man!

From every city and town, from every country and clime, rises the cry of outraged womanhood. From the white slaves of the European *roué*, to the dark bondwomen of the Indian taskmaster

¹ It is well to note that Letourneau, in "The Evolution of Marriage," compiles his records from the earliest historic times; a period that is as a day in the life of mankind. Of the traditions of prehistoric races, of the recognised fact of the primal matriarchal family system, of the prevalence of monogamy, and of the supremacy accorded to the female factor in all the ancient faiths, myths, and traditions, all vital subjects which further research will eventually elucidate, Letourneau makes no mention, and evidently miscalculates their vast importance with regard to the true history of sex-relations. The matriarchate laid the foundations of social and sex morality.

² See Note 1.

"It may be confidently assumed that individual marriage has been, as far as we can trace it back, the regular type of union of man and woman. The promiscuity theory really belongs to the mythological stage of human intelligence. . . . For instance, one is struck by the high morality of primitive man."—"The Mystic Rose," Ernest Crawley, M.A.

Undoubtedly the advent of the autocracy of the Priest and King rung the knell to woman's chastity and the rights of Motherhood.

and the Anglo-Saxon soldier, the writ of accusation is the same, "We are thus, because we are the sisters of *men*."

Woman the sister still finds in her brother man a master, whose rule is despotic, whose judgment is warped, whose favour can only be won by abasement, whose touch is pollution, and whose love is a degradation. Is this too sweeping a statement? A few facts, hard and unpalatable, will justify it.

In consequence of the various ramifications of the trade in vice, and to counteract the elaborate schemes, ruses, and deceptions pursued by the agents, purveyors, and procurers to secure a sufficient number of girls for sale into the vilest of slavery,¹ it has been found necessary for the National Vigilance Association to issue a pamphlet printed in four languages, and addressed to young women going abroad to obtain situations and employment, warning them of the machinations of these persons, and the grave risk they run in taking any engagement without first fully ascertaining its character through respectable and authorised agencies, which are duly specified. Notices to the same effect are now placed on board most of the steamers leaving for continental and other ports, and are also printed in four languages. The Earl of Aberdeen is President of the Association, which works in accord with many leading authorities on the continent; where, according to the opinion of various experts, "prostitution increases and becomes day by day more dangerous."²

The regulation system pursued with relentless severity on the continent, and in some of the English self-governing colonies (to their shame be it spoken), has withdrawn all moral restraint against social vice; it supervises, regulates, and encourages prostitution by openly acknowledging it as a necessary evil, and tacitly admitting man's irreclaimable depravity. The iniquity of the system recoils upon itself, for the attempt to render immorality safe, innocuous, and healthy for the immoral, has in the very nature of vice ended in a failure so complete and overwhelming, that its strongest advocates are aghast at the insensate impotency of sin to cleanse itself, even when stimulated to effort by hygienic science, and the bland encouragement of Church and State.³

1 "It is a slave trade; it is a slavery more revolting than that of the negroes; for, as a celebrated philosopher has said, 'The African slave is condemned to enforced labour only, work being after all the universal law, whilst the woman who is inscribed on the registers of the *Police des Mœurs*, is enslaved and enchained to an impure and hateful trade, fatal alike to the soul and the body.'"—Memorial to Pope Leo XIII., signed by the whole Catholic Episcopate of Belgium. The procurer's price for a woman shipped from Europe and delivered safely to the agent in Brazil, is from £40 to £60.

2 "La Prostitution à Paris et à Londres," Lecour.

3 "Medical authorities themselves now acknowledge that the sanitary control of prostitutes, nine-tenths of whom have been thrust by poverty or seduction into the miserable practice of prostitution, gives no authoritative guarantee whatsoever against the propagation of venereal maladies. Hence it is very difficult to

But if there is a recrudescence of vice, and the powers of darkness appear to be marshalling their forces, so too is there the sounding of the clarion call to duty in the ranks of God's people. There is gathering a mighty army,¹ increasing in volume day by day, numbering its bands and its companies in every corner of the earth; and composed of men and women, enrolled to fight the battle with vice, under whatever flag it may range itself, and under whatever cover it may shelter its shame. These men, who acknowledge with remorse the ill-doing of their sex—these women, who, as if to themselves, resent the degradation of their sisters—are united on one point; they say, in Neander's words, "We cannot as Christians have fellowship with any throne of iniquity which frameth mischief by law."²

If the law of the land sanctions and encourages immorality, so much the worse is it for the law and the country. But the Word of God is not bound—the Christian is not fettered. Sin only recoils upon itself; with a lie in its right hand, it is powerless before the simplicity of truth. It cannot long deceive the awakened conscience of humanity, or rely on its shaking strongholds of sophistry and expediency. The *people* of the various nations are roused to a sense of their danger. In the common motherhood and the common sisterhood a fire is smouldering of resentment, of indignation, and of sullen and increasing wrath. "The most powerful schoolmaster is the law of the land; and the hour of our national downfall will be approaching when we deliberately permit the law of the land to contradict the law of conscience."³ For the divine voice of conscience is not dead among those classes, whose daughters are taken to be the dupes and slaves of the rich and powerful. They ask, why should these things be, if there is yet justice, truth, and love on the earth?⁴

understand how it comes that there still exist in the world legislative assemblies which consider such measures to be necessary."—Herr Bebel. "It behoves every lover of his country and his race earnestly and uncompromisingly to promote the complete overthrow of so pestilential a *regime*. Laws which destroy liberty, corrupt morals, and contradict God's commands, are not unfit for both men and women to know, to denounce and to oppose."—Joseph Edmondson.

1 The Societies and Associations for the Abolition of State Regulation of Vice are increasing in number in every part of the world. At the International Congress, held in London in July 1898, twenty British Societies were represented—five French, four Swiss, two Dutch, four German, one Russian, one Belgian, one Swedish, one Norwegian, one Danish, one Australian, three American, and one Indian. In Paris, July 1902, sixteen countries were represented by 36 delegates at the International Conference, convened to organise an International system by which the infamous White Slave Traffic might be abolished. As a result conclusions were agreed upon which have been since adopted by the European Governments. In the United Kingdom under the Vagrancy Act, it is an offence, punishable with three months' hard labour, for a man to live on the immoral earnings of women.

2 See Note 2.

3 William Shaen.

4 "The sacrifice of women to-day rouses the forces which may make an insurrection not to be stopped by a few Acts of Parliament and social reform."—The Rev. Canon Barnett, M.A.

It is doubtful if men have ever gauged the full significance of that wonderful narrative of the woman-sinner brought for judgment before our Lord.

Have they fathomed the motive which stayed the sentence of condemnation on the culprit, and diverted it into a scathing rebuke to the accusers?

The woman was caught in "the very act." Two persons, therefore, should have stood before the throne of Justice. But the whole onus of guilt was thrown upon the weaker partner; the victim of a man's lust was to bear the punishment of his crime and her own; and the divine Judge, reading the inmost hearts, and knowing every secret sin of the cynical self-righteous Pharisees, brought before them, with the severest reprobation, the hideous injustice of their biassed accusation. The noble chivalry of true manhood rose in arms against these mean and cowardly censors. He, who as Man was ever so tender, gracious, and compassionate to women, He, who as God was so full of mercy, forgiveness, and loving kindness to the suffering, the lost, and the fallen, with supreme wisdom, elected every man's conscience as his own judge. Had they, severally, no impurity of a like nature concealed from view? Were their lives so immaculate, that they could be self-elected arbiters of this woman's fate?

"He that is without sin among you let him cast a stone at her. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest even unto the last."

And between the sentence of condemnation and the fallen woman intervened a still more subtle and restraining influence. Christ, born of a woman, held, by virtue of His mother, womanhood sacred. Between the sinner and the Judge came the Personality of the Divine Son. Could man, born of woman's travail, look upon this pitiful creature and not weep? Could man, the brother, condemn a sister fallen through a brother's vice? Could Man, the God, knowing the supreme mission of woman, behold this sorry failure, but with the solemnity of omniscience?

Christ did not condone the crime; in tender mercy, from the height of His stainless purity and Divine authority, He commanded the woman to "sin no more"; but for the men, who hounded her down, He evinced the utmost scorn and the deepest disapprobation. Of all the depths of human depravity that saddened our Lord's troubled earthly life, from none did His infinite holiness recoil with such intense repulsion as from this hypocritical act of brutal malignity on the part of men, who, by the verdict of their own consciences, were themselves convicted of impurity. He marvelled at the hardness of the human heart: at the nature that had sunk so low, it could exult over the degradation of God's best gift to man.

The appeal then, from those men and women, who are fighting Christ's battle in the world, is made to the higher nature of man.

“Say to men, ‘Come, suffer; you will hunger and thirst; you will perhaps be deceived, be betrayed, cursed; but you have a great duty to accomplish;’ they will be deaf, perhaps, for a long time, to the severe voice of virtue; but on the day they do come to you, they will come as heroes, and will be invincible.”¹ The true inwardness of the sex-problem will be solved, when men look upon life, not only as an abnegation, but as a victory.²

“Unto thee shall be the desire, and thou shalt rule over it” (Genesis iv. 7).

“He that overcometh shall inherit all things; and I will be his God, and he shall be My son” (Rev. xxi. 7).

And the sister-women will also plead with their fallen sisters; who will no longer cease to be sisters, because victims to the cruellest wrong that man can perpetrate on woman. They will teach them the divine mission of wifeness and motherhood; of the supreme sanctity of woman’s functions; that woman, to whom men have assigned the lowest place, is the highest evolution of nature, and the chosen factor of Divine Wisdom to accomplish the loftiest moral ends.³ They will claim for the beautiful earthly frame its highest prerogative as the temple of the living God. They will ask, “Shall it be made a charnel house of all impurity?” “Be ye clean, that bear the vessels of the Lord.”⁴

For even now, women do not realise this fact, in its deep, its wondrous solemnity. This human body of woman, so perfect, so wisely adapted for a specific purpose, so beautifully proportioned by nature to further the great cosmic scheme of ultimate morality, purity, and holiness, is used, by the machinations of Satan himself, as the main tool for the dissemination of vice, and the widening of the borders of iniquity. It is, in truth, the earthly vehicle of sin unto death, or the chosen medium of righteousness unto everlasting life. The forces of good and of evil are ranged against each other, and lo! so chary is the primary element of material, in pursuance of the universal law, that actually the same agent, under different conditions, is employed by both combatants as their strongest weapon of offence and defence!

And I would ask each woman, on which side does she range herself? There is no neutral ground. The contest is carried on by each individual unit on one side or the other. We fight for our sisters’ liberty, and through them, for the emancipation of

1 Mazzini, see Note 3.

2 “Only he,
His soul well knit, and all his battles won,
Mounts, and that hardly, to eternal life.”

—Matthew Arnold.

3 “The great end which the genius of the world—call it Providence, fate, or what you will—has at heart in civilisation, is the establishment of higher and higher codes of morality and of social relations among men.”—“History of Intellectual Development,” Crozier.

4 Isaiah lii. 11.

our sex; or for their continued bondage and our perpetual disgrace. We labour for the opening of the prison to them that are bound; or we strengthen the bands of wickedness for those "weeping in the playtime of the others, in the country of the free." We are champions for the truth that overcometh all things; or renegades in a losing cause, that has made lies its refuge, and hid itself under falsehood. For those who elect for the battle of the Cross, the struggle will be an arduous one, the fight sharp and decisive, the issue to be fought to the bitter end. But the night is far spent, the dawn is at hand; after the weeping and the anguish, "there shall be songs at break of day." The victory is assured. If it tarry, wait for it. The promise is to us and to our children; for "the testimony of Jesus is the Spirit of Prophecy," and He has said, "The covenant with death shall be dis-annulled, and the agreement with hell shall not stand."¹

"I am the Lord: that is My name: and My glory will I not give to another. Behold, the former things are come to pass, and *new things do I declare: before they spring forth I tell you of them*" (Isaiah xlii. 8, 9).

I saw, as in a vision, the Angel of God stand, guarding the Tree of Life. And he cried sorrowfully, looking down the ages, "Is it given to none of the children of men to eat of the Tree of Life, and to live for evermore?"

And as he spake, he beheld afar off the Figure of a Man, bearing a Cross, bent with sorrow and acquainted with grief, His face marred as no other man's, while from His brow fell drops of bloody sweat, and, toiling, He laid the Cross at the foot of the Tree of Life. Then the Angel cried, "My Lord and my God!" and he fell down and worshipped. And he said, "Do the children of men follow Thee, O my Lord Christ?" And the Figure rose in sublime majesty, His Face transfigured with the glory of the Divine, and He answered him, pointing down the roadway, "Behold, I see a great company of men and women, more than any man can number, and each bears a cross: and, as they lay them at My feet, they shall eat of the Tree of Life and live for evermore: and the leaves shall be for the Healing of the Nations."

¹ Isaiah xxviii. 18.

PART VI

WOMAN AS THE WORKER IN THE PAST

WHEN surrounded by the finished products of this twentieth century civilisation, we regard the varied triumphs of industry, art, science, and culture with a complacent sense of justifiable pride in the standard of perfection men's handiwork has reached, it is very seldom that the small beginnings which have led to these splendid results are called to mind; or indeed, any effort made to trace to the fountain-head the various fertilising streams, which, through the ages, have in ever-broadening areas, enriched, ennobled, and humanised mankind. To many masculine minds, it would possibly produce an unpleasant shock of surprise, and be met with a scornful incredulity, if it were whispered, that all the social and industrial development upon which modern civilisation rests, is owing, to a great extent, to the inventive genius and crude expedients of primitive woman, to the rude, uncultured mothers of the race. Yet, far-fetched and exaggerated as this statement may appear to many, it falls short of the truth, as patient research, with an honest desire for unbiassed justice, has discovered it.

"All the social fabrics of the world are built around women," is the evidence of Professor Otis Mason. "If women now sit on thrones, if the most beautiful painting in the world is of a mother and her child, if the image of a woman crowns the dome of the American Capitol, if in allegory and metaphor, and painting and sculpture, the highest ideals are women, it is because they have a right to be there. By all their drudgery and patience, by all their suffering and kindness, they have earned their right to be there."¹

I will therefore glance, alas, in a perfunctory and superficial manner, at the salient points of this interesting subject, and array some of the evidence of woman's first efforts for the social and æsthetic benefit of the race.

¹ "Women's Share in Primitive Culture," Professor Otis Mason.

“Woman’s work,” says the Proverb, “is never done.” Through the mists of tradition one humble figure always looms with more or less distinctness in the background, ever bending in lowly toil, ever patient, untiring, and insistent. In the folk-lore of the tribes, and in the primitive mythologies, a female deity invariably presided over those important functions of life, that may be termed social and industrial, and consequently the most beautiful and poetical myths and fables of antiquity are centred in the female form divine.

As I have before remarked, these glimmerings of great truths in the nascent human mind were always shrouded in the mystic language and signs of the primitive faiths. Thus the beneficent Earth-Mother, the resplendent Queen of the Air, the Sustainer of Life, the Protector of Mankind, the living Source of Fire, the Personification of Love, and the Ideal of Beauty, the exquisite embodiment of the Soul, the Preserver of Water-springs, the Guardian of Health, the Fountain of Wisdom, the Tamer of Wild Beasts, the Weaver of Life’s Threads, and the Patroness of the Arts and Sciences, were but the etherealised forms of women, who had worked, suffered, and died before the eyes of men. Primitive man, in his simple faith, peopled the heavens above him with female divinities, benign helpful spirits, to whom he owed the greatest blessings of hearth and field, because their humble prototypes were ever with him, the ministers of such sweetness, comfort, and culture as he enjoyed.

Man’s mind, in those early days of mental development, was not imaginative but realistic. It was primarily upon the objects he saw, felt, and heard he bestowed the instinctive impulse of worship. In the light therefore of his daily experience, it was not strange that he should shadow forth, in the eternal mysteries of the skies, the glorified ideal of the ready helpmeet labouring by his side. And no proof of woman’s supreme share in the primitive culture of the race can be stronger, than to find her distinctive attributes, achievements, services, and characteristics symbolised in the chief goddesses of the various *cultes* of pre-historic times.¹

Woman has truly been the handmaid of humanity from the earliest ages, and in the remote vestiges of extinct civilisations we can ever trace her hand, and differentiate her part in the primitive culture of the race, from that played by man. In fact, the latter, upon strict investigation, appears seldom to have initiated any industrial art, or to have inaugurated any domestic or social reform. The germs of the highest civilisation first ori-

¹ See “L’Eve Nouvelle,” by Jules Bois.

Starting with the monotheism of the Motherhood and the Son, the Hebrews changed gradually to the monotheism of the Fatherhood and the Son, and endeavoured to make their language conform to the change by placing a masculine prefix or adjunct to feminine names. See “A Book of Beginnings,” by Gerald Massey.

ginated in the active practical brain of primitive woman, the precursor of every trade, every art, and every social function that has elevated mankind, step by step, towards the highest and the best.

Women, we may be certain, as the preparers of food, first discovered fire, the greatest of man's natural servants. They first cooked meat, so as to preserve it, dried it, smoked and stored it for future use. At the present day the women are the fire-kindlers among barbarous peoples, they keep the fire-sticks and fire-stones exclusively under their care, and as a rule the sacred fire of the primitive altar is attended by a virgin dedicated to the service of the God.¹

Moreover, to woman, according to the erudite opinion of Professor Mason, mankind owes the invention, dissemination, and conservation of language. Primitive woman, in her round of industrial occupations, had to find words to distinguish her various vocations, the tools she used, the means she employed, the end she had to gain. Her vocabulary soon became more extensive than that of man, until she had taught the terms she had invented to her male children.² There are many proverbs and folk-lore traditions that corroborate this statement, proving woman to be in truth "the manifested voice" worshipped in the Buddhist religion. "Women are naturally more voluble than men, have more things to talk about, are captured and carried about more, and spread the seeds of new words and their underlying thoughts." They are thus pre-eminently the natural disseminators of different languages, and at the same time the conservators of speech, as the inventors of lasting industries, which will occupy men's minds and hands to the world's end. Most of the English active verbs come to us as the description of women's varied occupations, and are derived and preserved to us from more primitive tongues.

The folk-lore, tribal traditions, and oral histories of the various races of mankind, have been mainly conserved to posterity, by women handing them down from mother to child, as nursery rhymes, fairy stories, and tales of heroic adventure, or manifestations of the Deity. Without woman's retentive memory and ready tongue, the knowledge civilised nations now possess of pre-historic days, of ancient myths, legends, manners, customs, and literature would be considerably less than it is.

To a woman crooning over her infant may be assuredly traced the first notes of harmony, of music, and of song. She imitated

¹ "The wife in the old Finnish national law was always designated the priestess of the household fire."—Hewitt's "Races of Pre-historic Times."

² "Literary prose is a big river living on the numerous affluents of fine private conversation. This is how women have at all times influenced the literary prose of their men. Cicero himself says that the best Latin of his time was talked by Roman matrons."—Dr. Emil Reich.

in gentle tones the whisperings of the summer breeze, the rustle of the quivering leaves, the flow of the murmuring stream, all voices of nature, of the beautiful earth-mother she loved so well.

Want is the great spur towards progress, and the wants of women, in their daily vocations, have been the strongest incentives to their inventive powers. As the preserver, preparer, and oftentimes the supplier of food, primitive woman had to exercise her wits to satisfy the arbitrary demands of her lord and master, and at the same time minimise her own labour, time, and trouble. Among the tribes who were mostly vegetarians, she was undoubtedly the promoter of agriculture; first gathering the wild fruits, plants, and herbs for daily consumption, then advancing another step in storing sufficient for two or three days' supply; eventually differentiating between the kinds of food most abundant and most easily produced, and in time gathering the seeds, preparing the ground, sowing, reaping, and husbanding the harvest.

"There is abundant proof among the three typical divisions of humanity, still living in savagery—the American Indian, the Negroid races, and the Malayo-Polynesians—that women were the builders and owners of the first caches, granaries, and store-houses of provisions."¹ Then followed the invention of the mortar and pestle for grinding the grain, afterwards necessitating the use of fire to roast or bake the cakes of pounded nuts or seeds. Hearth-stones, rude ovens, and cooking dishes of basketry thus engaged woman's ingenuity. The hearth became the nucleus of the home, the one tie that bound the roving restless male to a local habitation and a name.

All primitive civilisations have had to rely on one principal alimentary plant for their support. We find "Mexico had maize; Peru, the potatoe and quinoa; Africa still grows the sorgho; India, China, and Malay have rice; the rest of Asia and of Europe live principally upon corn, barley, and rye."² And as undoubtedly the culture of the soil is ever the sign of increasing civilisation, woman gave the impetus which transformed the nomad savage into the pastoral settler, taking thus the crucial step towards tribal sociability, communal interdependence, and the pursuit of peaceful industries.

As man became omnivorous, adding flesh to his vegetable diet, culinary needs inspired a further invention, the importance of which cannot be over-estimated. Rude earthen pots and pans made their appearance on the family hearth, and the art of pottery was in existence! Women are universally acknowledged to be the first ceramic artisans, and among the various uncivilised

1 "Woman's Share in Primitive Culture," Professor Mason.

2 "Sociology," Letourneau.

people of the present day,¹ women can still be seen employed in moulding, modelling, and ornamenting clay in all the primitive simplicity of their ancestresses. The artistic faculty of woman has nowhere been displayed to greater advantage than in the various styles of pottery² preserved to us from the earliest ages. Nineveh, Egypt, Mexico, and Peru afford the best examples of the advanced stage to which primitive woman had brought this beautiful art. We can note how accurate was her eye, how trained her hand, how æsthetic her taste, how refined her standard of beauty and form, and above all, how practical her work, so as to supply the immediate need of her condition!

Further, we must consider with admiration the artistic appreciation of colour possessed by these rude mothers of the race; the exquisite designs, the beautiful, polished, tinted surfaces, the graceful shapes produced by the simplest ingredients, the roughest of methods, the most elementary of tools; in fact, all the surface ornamentations were formed entirely by the manipulations of the potter's thumb and skilful fingers. Love of the beautiful in every-day life is an agency in intellectual and ethical development that cannot be over-estimated; and to woman's happy inventive genius and strong predilection for form and colour in the common things for daily use, civilised life owes half its charm and most of its progress in æsthetic culture.

That woman has been the clothier of naked humanity from the earliest time, is a fact verified by every-day experience. The cradle and the needle go together; and the first weaver was the mother who draped her own limbs and those of her naked child. Modesty and decency are moral sentiments of slow and tardy growth in man's ethical development, and are peculiarly feminine in the first stages; even now to be clothed is regarded by the males of some savage tribes as womanly and dishonourable.³

Textile industry consists of two branches, viz., basketry and weaving; and women up to date are probably the main basket-makers, netters, and weavers in every country; while in no art is greater ingenuity, patience, skill, and artistic invention shown. The basketry of savage tribes often excites the admiration and envy of the most cultured European; and in the weaving of many

1 "In Fiji and Tonga all pottery is made by the women."—Lubbock's "Pre-historic Times."

2 From the cave deposits of the Ardennes, where the first rude pieces of pre-historic pottery have been found among the remains of the earliest known races of men, Hewitt infers that from the formation of the skulls discovered the race inhabiting the district was hybrid, "formed by the union of the Neanderthal, Cro-Magnon, and Mongolian types, and hence it follows that if pottery was first made by the women of the Neanderthal race, who are pottery makers in all the most archaic communities, the pottery made by their Trou de Frontal descendants was one of the inheritances bequeathed to them by their Neanderthal grandmothers."—"The Cave Deposits of the Ardennes," *Westminster Review*, May 1897.

3 "Sociology," Letourneau.

delicate fabrics, semi-civilised artisans, chiefly women, can yet compete with the finished products of modern machinery. Even the introduction of the latter has not robbed woman of her particular supremacy in textile art, her position in regard to its perfection is still unique, as in the various branches of this industry, women's inventive and artistic faculties have originated most of the changes in form, colour, and design that delight the eye of the connoisseur. She has been the creator of taste—the wise amalgamator of mere utility and extraneous beauty. Primitive woman was always practical; what she made was for a set purpose; but usefulness of aim did not deter her from exercising her sense of the beautiful, or dull her powers of observation. As a close student of nature, in touch with all the treasures of earth, and wood, and field, she instinctively imitated natural forms, curves, colours, and combinations; and thus toiling for duty's sake, she produced beauty. It says also much for primitive woman's intuitive love of the beautiful, her artistic perception of colour and form, that geometric designs, emanating from her fertile brain thousands of years ago, are still copied and never excelled by the modern æsthetic artisan; and her early decorative efforts are in the present day of priceless value, as exemplars for reproduction.

Necessity, it is truly said, is the mother of invention, but further, nature is the storehouse, whence invention selects the material to supply the necessity, and primitive woman soon discovered what an inexhaustible choice of substances nature lavishly presented. With quick eye and deft touch she produced the most beautiful effects, by simply using with discrimination the natural dyes and common plants, clays, and minerals procurable in her vicinity. "It may safely be said that the whole body of decoration that has come out of the textile industry originated in woman's brain. . . . She has taught the potter and the architect both geometry and a thousand plain standard decorative features."¹

Primitive woman's practical knowledge of chemistry is also little appreciated by scientists of the present day. How varied and beautiful were the dyes she obtained from mineral and vegetable substances, showing how intelligent and unwearied was her search for the hidden treasures of nature! Until coal-tar dyes came into vogue, the earliest discoveries of women held the field in the art of coloration; every possible plant that came under their observation was utilised for the furtherance of beauty and utility; and moreover, this minute study of nature disclosed to the earnest searchers other qualities in plants than those peculiarly suitable for sustenance and ornamentation. Drugs of great virtue were procured from them, and used extensively by women

¹ "Woman's Share in Primitive Culture," Professor Maçon.

in their crude medical practice. It appears incontestably that women were the first members of the "noble profession." "The wise woman" preceded the "medicine man." The old women of the tribe prepared the various cooling drinks for fever, the potent herb remedies for different diseases, and the several expectorant and diuretic medicines, collected from many sources; and which even now may be seen labelled under their scientific appellation in the modern dispensary.

Every skin procurable from living creatures was requisitioned by the ancestresses of the race to turn to account as means of ornamentation or for clothing themselves or their belongings, and also for a multiplicity of other uses, such as the covering of tents, shields, &c. Women were thus the first furriers, skin-dressers, harness-makers, shoe-makers, tent-makers, feather-embroiderers, and clothiers. Their tools for all these various occupations were manipulated by themselves with the greatest skill and ingenuity from stone, wood, and bone. Among savage tribes, in America, Asia, and Africa, woman is still the principal tent-maker, skin-dresser, and tailor, and can be studied in all her pristine simplicity of workmanship.

The domestication of animals owes its origin to woman's needs and her ready adaptation of surrounding resources. The chase supplied enough material for food and clothing, but the live animal was necessary for the yield of milk, and for aid in the transport of burdens; while tamed fowls insured a certain supply of eggs and a ready meal. It was however chiefly, as coadjutors with her as beasts of burden, that women saw the desirability of taming wild animals and saving her own strength and muscle thereby. From prehistoric times among savage people, it has been considered derogatory for a man to carry any burden other than his weapons of war or paraphernalia for the chase, and the whole of the household goods has always been borne on the bent shoulders of the women. Among races so diverse as the Arabs, Kurds, Eskimo, Patagonians, Indians, Negroes and Fuegians, the woman has from time immemorial been employed as the burden-bearer, and had to perform the severest muscular labour besides her ordinary domestic tasks. She has, in the primitive capacity of beast of burden, been the forerunner of every advanced mode of conveyance and freighting in civilisation.

"I do not wonder," remarks Professor Mason, "that the ship carpenter carries the head of a woman on the prow of his vessel, nor that locomotives and railroad appliances should be addressed as she." Such an appellation is but a just tribute to the faithful, patient creature who, for so many untold years, was the hewer of wood and drawer of water, the burden-bearer-in-chief to man, who, physically the stronger and most able, supinely allowed the weaker to bear the brunt of the toil and the drudgery of savage existence.

As an American author eloquently remarks—"In those dark and cheerless days man was not alone; woman, too, had a share, which was probably more of sorrow than of joy. Her condition must have been somewhat lower than that of women in the lowest of wild tribes of to-day, not man's helpmeet but his slave. Man was not yet her lover, only her master; but deep down in this slave-woman's heart were the germs, only awaiting development, of those tenderer feelings which have made man human, and have been the most potent factors in assisting the race to mount the golden steps of progress."¹

But if we wish to study primitive woman in the first stages of dawning intellect, of social and ethical development, we need not turn to history and ancient times, to archæology, or any abstruse ethnological researches for information; it is simply necessary to take up the latest book of travels in any savage land, and from the description of the aborigines, be they in North or South America, be they in Africa, Asia, or Australia, we shall glean the knowledge requisite to emphasise the point in question, and find the full justification for the statement advanced, viz., that woman has been and is the mainspring from which civilisation with its many ramifications has sprung; and that the virtues pre-eminent in the formation of character appear first to be engendered in the breast of the woman; "the woman-soul leadeth us upward and on."

In hastily glancing at the customs of contemporary peoples for the following facts, it must be borne in mind that in them we see reflected the forgotten past experiences of the most cultured nations of Western civilisation, corroborating in every particular Letourneau's statement, "after having first been used as a beast of burden, as a domestic animal, woman became a slave, then a servant, then a subject, then a minor. We have yet to promote her to the major state."²

In Australia, in Fiji, in New Caledonia woman is still simply used as a domestic animal;³ the hardest work is imposed upon her; procuring and preparing food and water, lighting the fire, carrying the children and household property, and often supplying herself a meal for her lord and master if other eatables fail. Of love, of morality, of any marital obligations, the man is entirely destitute. His only occupations are hunting, fishing, and fighting. The care and protection of the children devolve entirely on the mother. We thus see the lowest ethical, social, and industrial condition of the race, and the radical difference between the sexes. The man independent, active, and egotistical; the woman subordinate, patient, practical, industrious and unselfish.⁴

1 "Early Man in America," Henry B. Bashore.

2 "Sociology," Letourneau.

3 See Note 1.

"The world's industrialism and militancy began then and there. Man has

In Africa, though her life is one of continued and degraded toil, woman is seldom eaten, as food is comparatively plentiful, but she is sacrificed to the various fetich of different tribes. In Dahomey, in Ashanti, on the banks of the Congo and other localities on the Western coast, vast holocausts of women are periodically offered to the *manes* of departed chiefs, or for the amusement and glorification of living potentates thirsting for the sight of human blood.

Among the Hottentots and Kaffirs the women alone build, plant, bake, mould, and fire the rude pottery. They dig, sow, and reap without any aid from the men. The American traveller, Mr. Poultney Bigelow, in his recent book, "White Man's Africa," thus remarks on woman's present condition in the Dark Continent, but by no means in Darkest Africa, for his observations are made in Natal, its most civilised portion:—"In general it was striking that most of the work appeared to be done by the women—reminding me somewhat of Germany and Ireland. The Zulu inherits the tradition that a gentleman does his duty to society by waving an assegai when his chief calls him out for war, but that in ordinary times his women or wives should do the work not only of the house, but of the farm as well."

In Bechuanaland, "it is a humiliating spectacle," says Sir Sidney Sheppard, "to see throughout the territory women, with babies tied behind them, vigorously hoeing the ground while their lord and master is reclining at ease, or perhaps exerting himself sufficiently to smoke." The average price for a wife in Northern Africa is about four pounds, a third of what is paid for a horse. The normal and generally accepted position of women throughout this vast continent is one of abject and unrelieved slavery. They do not count as human beings at all, but simply as beasts of burden, and instruments for the lowest passions. "I killed five of my wives during the night," boasted a Bukumbi chief to a missionary on one occasion, when screams louder than usual had issued from the royal hut. Yet travellers all unite in saying that no appeal to the better feelings of humanity, to the rights of hospitality, compassion for suffering and want, was ever made to these poor outcasts of womanhood in vain. Speke, Stanley, Baker, Livingstone, Johnstone, and others declare they met with uniform kindness and attention from women; who often fearfully, and in secret, supplied food and water.

Among the Solomon Islanders the women are the barbers and surgeons, besides performing all the hard and continuous work of the community.

been cunning in devising means of killing beasts and his fellow men—he has been the inventor of every murderous art. The woman at the fireside became the burden bearer, the basket maker, the weaver, potter, agriculturist, domesticator of animals—in a word, the inventor of all the peaceful arts of life."—Professor Frederick Starr.

In Polynesia women labour incessantly, cultivating the ground, weaving stuffs, and cooking food, while the men, after a few hours' fishing or hunting, sleep, bathe, sing, and plait wreaths of flowers for festive occasions. The Malay women are innate artists, some of the patterns, designs, and colours used in their embroideries and woven silken stuffs are unsurpassable for beauty, delicacy, and artistic finish. As a rule, they take part equally with men in all business matters, and completely control the domestic arrangements.

Among the aboriginal peoples of the American continent, we find woman everywhere a beast of burden. In Terra del Fuego she builds the rude shelter, she sews together the skin canoe, she is the chief food supplier, first by her own exertion, and afterwards, when too old and feeble to work, is herself the portion for the day's meal. The Fuegian considers his wife as less valuable than the canoe she has constructed for his use.

In Patagonia the woman carries the posts and skins of the family tent, when change of residence is necessary: she it is who skins the animals killed in the hunt, and from the skins, softened and sewn together, makes the raiment for the family, and the covering for the tent.

Among the North American Indians the squaws perform all the labour, with the exception of making the hunting and war instruments. Upon the women devolve the cares of the household and the kitchen. They prepare the skins and the furs: they gather in the wild rice, fruit, nuts, and herbs: they dig for the sowing and planting of maize and vegetables. They dry or smoke the meat, pound it and various roots for the winter stock: they fashion the clothes, the neck collars, the shoes, leggings, fur caps, &c.: they sew together and ornament profusely the tent coverings: they alone transport them with all the necessary appendage from one place to another, and erect them in time to shelter their respective male belongings. The American Indian disdains to aid a woman, even in the construction of a canoe; he is content that she should be the artificer, craftswoman, and artisan of the tribe: fighting, hunting, smoking, eating, drinking, and sleeping are his only occupations.

In Sitka Island the women watch during the night, while the men sleep secure in the huts, perched high up upon poles and wooden platforms.

Among the Zññi Pueblo and Papuan tribes, the women are the basket-makers, weavers, and potters: and have brought these various arts to a high state of artistic skill in form and ornamentation.

In Kamschatka women tan the skins and prepare them for making clothes and shoes. They fetch the water, collect the fuel, milk the cows, spin, weave, and perform every domestic duty, with the exception of building their rude shelters, or manufac-

turing weapons of war or those for the chase—these duties being undertaken by the men.

Among the Gilzaks of Northern Siberia, all the artistic work is done by women as well as the hardest domestic labour. The lyrics of the tribe are composed by the maidens, though they may not give their names to their compositions. Custom decrees that it is immodest for a woman's name to be publicly mentioned!

All the hard work of field and home falls to the lot of the Thibetan woman: she has, moreover, poor soul, to please four or five masters in lieu of one, and can look to none for a helping hand in her arduous tasks. However, the houses being mostly of stone, are built by the men.

Among the hill-tribes of Assam, the women carry the heaviest loads, till the rice-fields, fetch the wood and the water for domestic purposes. In fact, the men take little part in any kind of labour, deputing as much as they can to the women.

The Puharri women carry on the whole cultivation of the soil. "A hard-working woman—and she need not look to marriage if she is not so—is very properly considered a treasure by her husband."¹

The Ho-Kholies women do all the hard work, while the men amuse themselves with their favourite pastime, hawking.

Throughout India, except among the Purdah women, and the wives of princes, nobles, and well-to-do members of the middle class, the condition of women is low, debased, and degraded. The *Punjabi Akhbar*, a native paper, thus animadverts on the different standards of morality observed in the Hindoo marriage state, where the wife must be above suspicion, while the husband is permitted every conceivable license:—"A husband may marry as many wives as his good nature will permit him to do while the first one is living; and each of our Brahmins may even go to the extent of marrying seventy or eighty wives, with the privilege of repudiating each and all of them on the flimsiest pretext. But how about the wife? She is not allowed to repudiate her wicked husband—in short, the poor woman can do nothing for herself. . . . She is required not only to do his bidding and the hardest work, but even find means for his indulgence."

This quotation is remarkable, as showing that the woman question, its rights, liberties, and justice, is even stirring the minds of thoughtful native writers, whose eyes are slowly opening to the fact, that the degradation of the native women is the source of most of the social troubles and difficulties under which India labours. The raising of the standard of education for women will be the salvation of that sad and darkened land, groaning under untold misery, vice, and superstition. The miserable position of the child-wife, and worse of the child-widow, appeals to every

¹ "The Peoples of the World," Brown.

heart. And when one considers the thousands of women in India consecrated from birth to the service of the temples and a life of unspeakable abomination, and of the women in *every caste* set apart from the earliest infancy for prostitution, one may well cry out with horror, "How long, O Lord! how long, before these slaves of sin shall be freed? How long, before the true significance of womanhood will dawn on this depth of darkness and impurity?"

Among the Burmese cotton and silk weaving is entirely performed by the women, "who are far more industrious than the men—doing all the buying, selling, and weaving, besides attending to household affairs."¹

"Married or single, all Burmese women have an occupation besides their home duties. Among the upper classes they look after their property, among the middle and lower classes they generally manage stores. Most retail stores are in the hands of women. Before the law, in religion and with regard to the moral code, men and women are in Burmah perfectly equal. The women administrate their property themselves, and when they marry it remains in their full possession."² It is asserted that three parts of the trade and finance of Burmah are in the hands of women. Curiously enough, men occupy themselves with knitting and sewing, thus reversing the occupations of the sexes. In Siam the conditions are about the same; and the Queen of Siam is understood to take a lively interest in the higher education of girls, and is anxious to promote women's interests generally.

We find that among all the savage primitive peoples at the present day—with the exception of the Eskimo, in the building of his snow-hut—that the family shelter is made by the woman, if it be of skins, bark, canvas, or boughs of trees; and as we look upon the triumphs of architecture, in this and past ages, let us not forget that the first human effort in this supreme art was made by a woman, anxious to obtain a refuge for her babe from the inclement elements, and perchance from the attack of a still more dreaded father.

In this rapid survey of the relative conditions of the sexes, their occupations and responsibilities, one cannot but be struck by the unfair division of labour in the daily routine of primitive man in this or any past age. The woman throughout is, in truth, the one who serves, who works, who ministers; she is the burden-bearer, the slave, and the tool of man throughout the live-long day. Consider, too, the multiplicity of tasks that have to occupy

1 "The Peoples of the World," Brown.

2 From *Journal of the Maha, Bodhi Society*.

"Women do not hide behind veils and shun the streets as a pest. They are an all-pervading influence and charm and bedeck themselves as women who desire admiration and command respect. If truth must be told, the woman is the better man, and the Burman admits her superiority in business as complaisantly as he acknowledges any labour-saving appliance."—Mr. William Maxwell in the "Observer."

her active hands and engage her earnest attention. In the early dawn she lights the fire while her lord and master still slumbers, she fetches the water, prepares the meal, attends the children, tills the ground, goes fishing, prepares skins, spins, dyes, sews, weaves, shifts the camp, carries the heaviest load, pitches the tent, washes the clothes, bakes the bread, models pots and pans, frames baskets and nets, and withal has to find time for the many little needful extra tasks inseparable to domestic life.

Man, on the other hand, though the chief purveyor of food, the produce of the chase, has always had an easy time among all savage peoples. He has certainly fashioned his own weapons of war and implements for hunting, has taken a pride in ornamenting his bow, arrows, spears, harpoons and shields; among some tribes, if the dwelling is of stone or mud, he erects the main part, but as a rule his day is spent in a few hours' search of game, when and where he pleases, in polishing, ornamenting, and repairing his weapons, in eating, sleeping, and lounging about, and gossiping with his friends.¹

Woman was said to be divinely given as the helpmeet of man, and nobly, conscientiously, from the first dawn of humanity, has she fulfilled her part, so far as manual labour and devoted service were concerned. If she failed, and miserably, in grasping her full responsibilities as wife in her marital relations, incontestably as the founder of the home, as the initiator of the principal industries that have enriched and beautified social life, as the inventor of every art that has raised mankind from savagery to civilisation, from animalism to intellectuality, from materialism to faith, woman, weak, down-trodden, and despised, has in spite of her degradation and abnormal subjection, been the sole and quickening force. Her inherent love for the beautiful in nature, united to her practical appreciation of utility, at last, by slow degrees, revolutionised society. With her industrial life was interwoven the artistic instinct, and to that combination may be traced the complex and varied amplifications of advanced modern progress.

It is moreover interesting, as a psychological study, to note how man in this arduous struggle upward, held aloof, until such a time as his own sluggish ambition was roused to competition in improving upon woman's primitive efforts, and, with more time at his command, was often able to surpass the industrial and artistic triumphs of his toiling helpmeet. Nothing is more pathetic, and at the same time encouraging to a believer in the future high destiny of the human race, than to trace this systematic pursuit of beauty in the unlovely daily lives of the poor savage progenitors of mankind; more especially when one considers the enslaved² condition of the women, regarded by the males

¹ See Note 2.

² "Woman was the first human being that tasted bondage. Woman was a slave before the slave existed."—Bebel.

as simply beasts of burden, beings without souls, instruments only for lust, pleasure, service, and gain.

Yet in the women of the household lay moral and social salvation. Patience, modesty, delicacy, refinement, self-discipline, self-help, independence of character, fertility of resource, conservation of energy, adaptability to circumstance, seizure of opportunities, differentiation of materials, organisation of labour, regulation of time, invention of methods, and versatility of occupation comprised but a few of the qualities, talents, and virtues developed almost simultaneously in the woman of the early ages.

Thus "women in primitive life had their share in determining the relation of geography to history, in the conquest of the three kingdoms of nature, in the substitution of other forces to do the work of human muscles, in the elaboration of industrial and æsthetic arts, in the creation of social order, in the production of language, in the development of religion. I mean that they had a peculiar part, aside from that they would have to play merely as human beings."¹

Thus also we can, by the aid of knowledge gained by sympathetic research, give credit where it is undoubtedly due, and with justice maintain that, through woman's primal industrial development, the whole race has gradually risen socially, morally, and ethically. We can trace how those nations, which earliest learnt reverence towards their women, emancipated and exalted them to their rightful position as equals with men, have gained immeasurably in the battle of life, heading the race in enlightened progress, and have laid the foundations deepest of the best and highest civilisation. Tardily the due meed of praise and recognition is being given to women on this score. Men, with justice and generous integrity, are at length placing the belated crown of laurels on the brows of toiling womanhood.

In summing up the part woman has played in primitive culture, in laying a stress on the important share she took in the foundation of social and industrial life, I do not in any way wish to disparage or animadvert upon man's supreme efforts and triumphs in the same direction. My object is simply to draw attention to a page in the history of the race overlooked and forgotten, and to prove, by incontestable facts, that it is to woman, pre-eminently, we owe the beginning of the social state, the first faltering steps towards a higher life, and the primal development of many virtues.

But though woman's fertile brain, stimulated by the exigencies of necessity, originated the first practical make-shifts, amply sufficient for the wants of savage life, man took up the threads from her busy hands. He, with more leisure at his disposal, perfected one by one the primitive efforts of his helpmeet. He had greater powers of concentration. He developed higher gifts of

¹ "Woman's Share in Primitive Culture," Professor Mason.

invention, mechanism, and contrivance. He became the greater mathematician and scientific mechanic, and, generally speaking, the supremest achievements of industrial or æsthetic art have been exclusively the products of masculine genius and brain power. We may ask in surprise, "Why, after having initiated so much for the benefit of mankind, did woman fall short of attaining a higher standard? Why were her limitations so soon reached, and one might add, so irrevocably set?"

A little reflection will answer this question with comparative assurance. Woman, besides being the burden-bearer, was also the child-bearer. Her work was an endless Penelope's web; from early morn to dewy eve a thousand different tasks occupied her busy hands, and needed the supervision of her glancing eye; she had, poor soul, no time, whatever may have been her wish, to follow up any invention to a more elaborate issue, to perfect, by careful study and research, any intuitive suggestion by practical experiment. She must be, to get even in reasonable time through her day's work, above all, utilitarian; there could be no dallying with experiments, no wasting of precious moments over what would be of no immediate use. Time with her was precious; the thing nearest at hand, by her quick wit and ready contrivance, was made adaptable for the pressing need of the hour, and what did well on the first trial was used henceforth; thus we have the origin of woman's conservatism. If a thing has served its purpose well in the past, why alter it, why try useless experiments to make something different? This is a well-known feminine ultimatum.

Then, with the restlessness inherent in man, with his love of change and adventure in every function of life, he supplemented woman's crude performances with more involved and improved methods, leaving woman, in the long run, far behind in the field of inventive genius. There have been no female architects, mechanics, artists, musicians, scientists, or physicians, that can be compared with the giant intellects of men. Domestic cares have limited and curtailed woman's expansion in this evolution of supreme intellectual ability; but the glory and honour still are hers, that the whole social fabric is founded on her ingenious resource, her deftness of hand, adaptability of means, and undying love of the beautiful.¹

"Oh small beginnings, ye are great and strong,
Based on a faithful heart and weariless brain!
Ye build the future fair, ye conquer wrong,
Ye earn the crown, and wear it not in vain."

¹ "It is to women, I think," says Elic Reclus, "that mankind owes all that has made us men."—"Primitive Folk."

"Without women nothing is possible—neither military courage, nor art, nor poetry, nor music, nor philosophy, nor even religion: God is only truly seen through them."—Castiglione.

Having thus taken a rapid survey of woman's share in the humanising of the race in pre-historic times and the earliest dawn of civilisation, I cannot close this chapter of her history without alluding to other periods in the social evolution of mankind, when woman has been the preserver and custodian, so to speak, of the culture and refining influences to which social progress had then advanced.

Western civilisation especially has had alternate periods of ebb and flow; and sometimes the ebb-tide has set in so strongly back into the darkness of barbarism and savagery, that it seemed possible that every vestige of civilisation, of light, sweetness, and refinement, would be swallowed up in the engulfing desolation. It was in these strange times of stagnation in the development of the human race, when as it were men hibernated in a winter of moral and social suspension, and the hands of the dial of progress appeared to stand still, that we find the unobtrusive latent force of women's influence keeping the slumbering years from tolling out decadence. It was their conservative attitude that stemmed the receding tide. They were the treasurers of the old civilisation, the storers-up of ancient folk-lore, sagas, national lyrics, heroic poems; the care-takers of art and literary productions; the custodians of the æsthetic relics of the past; the jealous protectors of the heir-looms and household treasures.¹ With loving hearts and careful hands they preserved from moth, rust, and destruction the *Dii Penates* of the family.

Thus in the dark troublous times of the Middle Ages, the abbesses of the convents, the nuns of the various religious houses, the wives of warrior princes, and turbulent robber chiefs, were the principal conservators of all the gentle arts, that, outside the gloomy walls of their semi-prisons, were swept away by the ravages of war and the vandalism of the conquerors. They held in suspended animation the potent forces that eventually burst forth with quickening life and energy in the brilliant achievements of the Renaissance, when art and culture and peaceful industries flourished once more.

"My Lady's Chamber" was the receptacle for the various spoils of the victorious warrior, were he prince or freebooter; and in that haven of rest, while the men were engaged in long and perchance distant wars, in crusades, adventures, and raids, the women of the household "were employed in occupations of a more

¹ It may be incontestably acknowledged that if men have been the creators of art, they have also been the destroyers. The few fragments that remain of the heirlooms of antiquity owe their preservation, not to man, but in spite of him; and we may well ponder how different would be the aspect of the civilised world, if women had been the sole guardians of its art treasures, and the custodians of its things of beauty. See Ruskin on this subject in "Political Economy of Art."

"Women are the eternal guardians of the Beautiful . . . the works they patronised, the châteaux built for them, have endured, when the doughty deeds of knights on the battle-field have hardly left a trace."—"The Women of the Renaissance," M. de Maulde.

useful description, among which the principal were spinning, weaving, knitting, embroidering and sewing. . . . There was another duty performed by ladies in the mediæval household, which was a very important one in an age of turbulence, and must not be overlooked—they were both nurses and doctors. Medical men were not then at hand to be consulted, and the sick or wounded man was handed over to the care of the mistress of the house and her maidens.”¹

The beautiful artistic works of tapestry, which in spite of their faded colours still delight the eye, were the products of women’s industry in the Middle Ages. Many of the finest illuminated Missals were also their handiwork; and for one man who could read or write among the upper classes, there were two women; for women, being necessarily kept to the house, had greater leisure to devote to literary attainments, and it was seldom they did not benefit from the teaching of the monkish confessor, or the resident scribe, kept in the service of the head of the house to attend to accounts, decipher documents, letters, and write any necessary correspondence.

Women thus kept alive a love of books, of science, of art, and cultured employments. Any refinement that existed, any softening, elevating influence that touched the rude barbarism of the time, emanated from the women of those dark periods, when life appeared to be one supreme effort of force, of brutal strength, of savage, destructive restlessness, and a prolonged rivalry between all the most debasing passions of man. The so-called age of chivalry was the embryonic stage of man’s higher ethical sentiments regarding sexual relations. Woman was gradually being raised from an inferior, a slave, and a plaything, to a pinnacle of spurious exaltation on the one hand, or to a recognition of her rightful position of equality on the other. “Woman’s influence gave to chivalry that delicacy of sentiment and that politeness of manners which gradually reacted upon the rest of society.”²

And thus, while men struggled, fought, bled, and died—sometimes, alas! for false ideals, sometimes perchance for a lost cause and a dying faith, more often sacrificing their best and dearest on the altars of unknown impalpable aspirations—there was an under-current, deep and unsuspected, that was sapping the foundations of their brutal forces, and clearing the way for the advent of a gentler, purer *régime*. The dawn of a fuller, brighter day was long in coming, but at length the night of terror passed away, and women reaped the fruits of their silent sowing, in the harvest of nobler endeavours, of higher ideals, of purer moral sentiments, of holier living, and more Christian dying.

In the preceding period of social, æsthetic, and spiritual stag-

¹ “Domestic Manners and Sentiments,” Thomas Wright.

² “History of Modern Civilisation,” Ducoudray.

nation the evolutionary forces had appeared to stand still; but they were only marking time, during the inception of vast and fundamental changes, preparatory to the outbursts of enlightened liberty and of intellectual activity, which soon set the whole social fabric spinning on its axis. Protestantism broke down many strongholds of vice, bigotry, and ignorance; more especially it elevated the holy and beautiful relationship of matrimony, freeing it from the stigma cast upon it by the enforced celibacy of the clergy, whose emancipation from unnatural limitations conduced not a little to the further moral and social development of the peoples who adopted the principles of the Reformation.

To the happy homes of her clergy, England undoubtedly owes much of her wide-spread civilisation and the higher standard of morality among the community at large. No one can doubt that the gross vice, which disgraced the records of the Middle Ages, was mainly due to a mistaken notion of purity, and its enforcement in monasteries and convents. The means taken defeated the end that was sought to be gained; and the immorality of the clergy became a scandal and a byword. But with greater freedom came also a higher standard of self-control, which tended, not only to elevate women, but to recognise the importance of individual purity in men.

Strangely enough, however, though in the home circle woman's position became more assured, many civil and political rights, hitherto held by her, fell into abeyance; or from being simply delegated to male-representatives or substitutes, were eventually regarded as purely masculine liberties and privileges. Two reasons may account for this retrogression on the part of women as to their public duties.

First—that the male portion of the population being no longer, to a great extent, occupied exclusively in warfare, or under the obligation of enforced absences from home in accordance with military discipline, were free to turn their thoughts towards formulating and strengthening the many reforms, civil and religious liberty of thought and action imposed upon them; and thus had no need to delegate to wives and mothers duties they were on the spot to perform themselves.

Second—it must be remembered, that it was comparatively only a few women of exceptional birth, station, and position who were qualified to hold certain high appointments and offices under the State, or to enjoy civic and political rights.¹ The condition of the lower classes of women was both sordid and degraded; and it was only as the social influence of the higher class of women spread and increased, that it became more widely recognised among privileged and educated ladies, that their duties and obligations did not cease with their own immediate circle, but must

¹ Women sat as peers both in England and in France. The trade and village guilds sometimes elected a woman as president.

be broadened out to include those poorer, more ignorant, and less well-conditioned than themselves.

Women, therefore, in all classes, beginning with the highest, turned their attention to education, to greater freedom of thought and investigation, to solidifying their individual status in the home-circle; and in bringing to bear on their personal environment a higher recognition of morality and justice. And, though for the time being, women's civil, municipal, and political rights fell into abeyance from want of active use, their individual position was immeasurably strengthened and consolidated; while their mental, moral, and spiritual development made rapid progress. It was as if the majority of women were being put through a course of tutelage so as to be rendered capable in the future of fulfilling, one and all, the duties that had been relinquished by the few; and of enjoying those rights and privileges that aforesaid were only the prerogatives of a minority, favoured by birth, station, and circumstance.

This apparent abrogation of women's rights, and women's virtual retirement from an active participation in political life, may not after all be found so prejudicial to women's interests in the long run, as advocates for the restitution of these lost rights are prone to aver. Woman herself was, in that quiescent state of home life and domestic cares, responsibilities, and culture, being prepared for the wider field of labour and the greater sphere of influence. The woman's cause, throughout Western civilisation, went forth from the dark period of the Middle Ages conquering and to conquer. It has never experienced a reverse; steadily, with resistless force, it has increased in power from century to century. Women have in truth gone from strength to strength; they have won privilege after privilege; they have substantiated their claim to equality of rights; they have conquered one position after another; they have demolished many strongholds of masculine monopoly; they have initiated some of the greatest of the reforms that have ameliorated the condition of humanity; they have effectually aided in all philanthropic measures; and they have proved themselves capable of holding positions requiring the highest administrative and organising powers, and of performing the gravest duties with consummate efficiency and intelligence.

Thus, looking back on her achievements in the past, woman has much in which she can take a legitimate pride. There is also much that through apathy, through ignorance, through a mistaken view of life, facts, and realities, she has left undone. There is above all much that, through an erroneous substitution of subservience for submission, of passivity for patience, of fatal compliance for unselfishness, of self-surrender for self-discipline, she must ever bitterly regret, and which she might, by a fuller knowledge and deeper sense of justice, right, and truth, have obviated;

but the mistakes she has made have only rendered her the keener and readier to avoid them in the future.

She recognises the pitfalls, snares, and limitations that have retarded her progress in the past; she is learning to read aright Nature's clear open page, to understand the laws that govern humanity, the eternal edicts of Divine love, and to realise the equal part she has to play with man in the evolution of the human race, her own peculiar responsibility and vast potentiality therein. One great source of comfort and encouragement she possesses to strengthen and sustain her in the upward path, she has within her the inherent hopefulness of womanhood, its brightest and purest characteristic, not born of arrogancy and self-sufficiency, but the outcome of an intuitive faith in the possibilities of the future.

There has never been a time that women's voices have not been calling down the ages for greater liberty, light, and love; when women have not, even under the most sordid and degraded conditions, instinctively turned their faces to the dawn of a better day, and upheld, through sorrow, sin, and shame, the ultimate victory of the pure in heart.

They have never lost consciousness of the latent Divinity of humanity; for women, be it remembered, magnanimously with loving charity judge the human soul at its best, as they are ever present at its advent and its departure, on its frail commencement of life's fitful fever, and when it throws off the mortal coil. In the innocence of the new-born babe, in the wonderful mystery of the newly-begun life; in the solemn presence of death, when passion has vanished, and the meanest features are clothed with a certain ineffable dignity, woman perceives the true significance of life, its passage, so short, so transitory, from God to God again; the Divine essence leaving its impress on the Alpha and Omega of the poor feeble human frame.

Thus it is, that looking back on woman's history in the past, the apparently insurmountable obstacles she had to overcome, the injustices she had to bear, the iniquities with which she had to contend, the indignities she had to suffer, and comparing her previous condition with her present recognised position in civilised nations, one is struck by the phœnix-like vigour of her nature.¹ Her spirit has ever risen undaunted above the vilest oppression, the grossest tyranny, and the severest discipline. Propelled by a noble discontent of things present, she has ever striven undismayed to accelerate the advent of a better state in the future, and yearned for the coming of a new era when righteousness and justice should prevail. For woman there has been no going back since she has started on her own emancipation. She has had faith in her cause, in her right, in herself. Through all

1 "Indeed as we contemplate these factors the wonder grows why woman did not sink still lower. The only possible reason is that, despite all, she is and remains the human race."—"Pure Sociology," Lester F. Ward.

her vicissitudes a sublime optimism has upheld her, and her way has ever been lightened by the vision of a happier, juster life, of a time when

“ . . . The high soul is left,
And faith, which is but hope grown wise ; and love
And patience, which at last shall overcome.”

Above all, it is a matter of importance and unqualified satisfaction to the women of Great Britain to consider in what a considerable measure Anglo-Saxon women have contributed towards obtaining the freedom of their sex, and have ever led the van in female intelligence. They have been the pioneers bearing the banner of progress into the Land of Promise; the advance guard opening out the way for weaker sisters to follow in their steps; they have been the initiators of all the principal women's movements; and to them the mothers and daughters of other nations have ever looked, and not in vain, for sympathy, encouragement, and guidance.

Women in Great Britain and America are fast approaching the long-hoped-for consummation, the goal for which they have so arduously striven, when by right, by justice, through their own best and earnest labours, they will have earned the supreme position to which they are entitled, by every law, human or divine, viz., that of perfect equality with men, in all conditions that affect the interest and welfare of both halves of humanity. One-half of mankind will then be the true complement of the other, the balance of the human race will hang true; and women will retain that position, not as tolerated inferiors, but as intelligent, sympathetic, inspiring helpmeets, coadjutors in the evolution of the highest human development.¹

Long ago Socrates, with prophetic vision, gave utterance to the following remarkable opinion, the more remarkable, when one considers the actual status of women in his period:—“Woman, made first the equal of man, has now become his superior.”

However, with the true woman, there is no question of odious comparison; she is not ambitious of being *greater* than man, but she would strive that both sexes should be the *best* of their kind;

¹ “Woman's power is over the affections.”—Bovec.

“Woman, deeply thoughtful and moral, alone can heal the sores of the present time; alone can take up anew the education of man, and bring back the taste for the beautiful and the good.”—Renan.

“Instruction is given in the class, the lyceum, and the school. Education takes place in the father's house; the masters are the mothers and the sisters.” “Education and Heredity.”—J. M. Guyau

“The real point of the Woman question is its moral and social aspect. This, of course, rests upon the cosmological. The logic of the case must therefore be taught, first of all. Next it must be enforced that woman's present position must be changed and made to accord with her inalienable rights vested in priority of existence, and the universal and intrinsic value thus conferred upon her by Nature.”—Prof. Bjerregaard in “The Eternally Feminine.”

and combine for the common good in all great and noble works on a mutual foundation of justice and equality.

Both sexes have much to deplore, much to condone, much to eradicate, much to achieve; and to each individual, man or woman, no rule for personal conduct in the future can be purer in motive, or more practical in action, than that advocated in olden times by Plato—"I find nothing more certain than this, that I must be as good and noble as I can."

PART VII.

WOMAN'S WORK IN THE PRESENT AND THE FUTURE

IN comparison with the preceding ages, the intellectual development of women and their abnormal activity in all the various relations of life, are the most strongly-marked features of the social evolution of the nineteenth century; more particularly is this the case in regard to the Anglo-Saxon woman's position.

In the French salons of the seventeenth and eighteenth centuries, intellectuality among women had already reached a certain recognised eminence. It was generally conceded that genius knew no sex, and that women, even under most unfavourable conditions, and beset with many narrow conventions, could yet attain to great mental ability. The names of Madame de Sevigné, Madame de Staël, "George Sand," and other celebrated women attest the fact; but it was reserved for the present age to develop female talent in the several branches of intellectual activity, under the stimulus of greater freedom and wider opportunities.

We can point with triumph to women artists, musicians, poets, scientists, mathematicians, astronomers, physicians, lawyers, barristers, judges, novelists, historians, politicians, editors, and *litterati* in every department of literature.

Above all, the largest-hearted and most practical philanthropists have been women, whose charitable organisations for the amelioration of poverty and suffering are spread like a network over all civilised countries, and among most barbarous nations.

The wisest of rulers over a vast empire has been a woman, honoured, loved, and revered wherever her name is breathed, "The Great White Queen," Victoria the Good—and from her throne downward, through all ranks of society, it is not difficult to collect a noble band of illustrious women, who have raised, and are raising, the standard of their sex, and whose example has

been a source of inspiration and encouragement to their weaker sisters. Through their all-pervading influence, the whole body of womankind has been elevated. Of this noble army of women, marching ever upward in their peaceful crusade, and winning undying laurels in their conflicts with wrong, injustice, ignorance, and vice, we can only particularise the representative leaders, who have pre-eminently been in the van of progress, and broadened the way for the faltering steps of the majority.

In England we may point to Harriet Martineau, as the first woman of the century who was sure of herself, and having independent opinions, freely expressed them. By this, I mean, she was the woman, more than any other, with the exception to a certain degree of Mary Wollstonecraft, who turned the scale from feminine subserviency to feminine independence; from feminine reliance on masculine opinion, to open speculation as to whether that reliance was justified by right and truth; from the limitations of a narrow conventionalism to free discussion and inquiry upon all the abstruse, social, and political questions that hitherto had been beyond the province of women. It is this independence of thought, character, and action that is now a marked feature of the modern woman.

With Harriet Martineau's bold defiance of preconceived theories, opinions, dicta and dogmas, the first seeds were sown of feminine liberty, and a debt of gratitude is due to this brave, undaunted pioneer, much as many may disagree with and disapprove of her ultimate arbitrary conclusions.

Next in the list of distinguished women may assuredly be placed Mary Somerville, who, above all others of her period, distinctly raised the world's estimate of woman's capacity for the severest and the loftiest of scientific pursuits. She was the first woman who attained to the foremost ranks among the professors of physical science, becoming a member of the Royal Society in 1837.

This exceptionally talented woman lived to the age of ninety-one; to the last retaining her mental activity and powers of earnest research, thus showing conclusively that the severest intellectual studies are not prejudicial to longevity, when united to a healthy frame and a cheerful, serene spirit. In point of fact, it is noteworthy that intellectual women of unusual ability and mental development live longer and enjoy better health than women of fashion and pleasure. The mind rusts with disuse quite as much as the body wears away its energies in aimless frivolities.

Among modern poetesses, Elizabeth Barrett Browning takes the highest rank, pre-eminent also as being the wife of one of England's greater poets. Twin stars, the husband and wife gathered increased lustre from each other, and shone resplendent in an equal glory. The authoress of "Aurora Leigh" was, above all, a woman feeling acutely the falsehoods and narrow mischievous conventionalities of modern life; she gave voice to what

multitudes of women were thinking and feeling. She brought their inarticulate, unexpressed passions, sufferings, and aspirations, with consummate beauty, pathos, and lucidity, to the knowledge of the outside world. She was the eloquent pleader against injustice, arrogance, and wrong. She touched with the unerring hand of genius the chords that slumbered in every woman's breast; and to that initial tuning, as it were, of the human heart, we may trace the awakened sympathies, the higher and purer ideals among women of the present day; and their growing antagonism to all that is base, unjust, and untrue.

Among the numerous distinguished women novelists it appears invidious to select a head; and one hesitates to give the award of merit to any one in particular, when the field is crowded with so many talented competitors. Perhaps, judged by various standards of excellence for style, diction, and expression, Marian Evans (George Eliot) possessed in the highest degree the qualities of a representative writer of fiction. She demonstrates in prose what Elizabeth Barrett Browning had sung in verse. She opened out to women new areas of thought, of speculation, of study, and activity. She may have appeared pessimistic of human nature, and inclined towards a saddened view of life, love, and death—a reflex of her agnostic tendency; but apart from her self-involved limitations, her spirit gave utterance to sentiments that were great, pure, and noble in thought and influence. Having, however, denied herself the consolations of the larger hope, she could not look on life with calm serenity; its defects, its failures, its sorrows, and its enigmas outweighed in the balance the belief in ultimate unity, completeness, and satisfaction; and thus her books as a rule disappoint the reader in their final *denouement*; the sense of poetical justice is wanting, without which no fiction, however brilliant, satisfies the heart, though the intellect may justify the logic from which the conclusions are drawn.

How different was the spirit which actuated the genius of Adelaide Anne Procter, one of England's sweetest singers, whose pure, simple pathos finds an echo in every sorrow-laden breast, whose counsel, through all the manifold changes of this mortal life, is to endure and not despair; to work in hope and be strong in the face of failure; to press ever on, undaunted, from the darkness to the light; to find in death the immortality of life.

Jane Austen, Charlotte Brontë, Miss Mulock, and Mrs. Oliphant have won, as writers gifted with originality, intellectual power, and creative genius, lasting shrines in the temple of fame. And with them are numerous authoresses, each justly entitled to a meed of praise, as possessing varied and exceptional intellectual ability. Fiction, undoubtedly, is woman's strongest point in literature. In the novel women reveal the various views taken of life from their own experience, and naïvely disclose the hidden recesses of their souls. Into the lives of fictitious heroines they

weave the sorrows, joys, aspirations, ideals, and disillusionments that have made up from all time the sum total of feminine existence. Their tenderest emotions, their most generous impulses, their "noble discontent," their bitterest disappointments, their abhorrence of evil, their devotion to duty, their patience under suffering, their self-sacrifice for love's sake, and their forgiveness of wrong, have all found a voice, clear, strong, and impassioned, through the medium of fiction. Reticent of their own shattered dreams and unfulfilled aspirations, they give utterance to the combined plaint of womanhood in the pages of imagination. A woman's novel is seldom witty, rarely amusing; the writer takes too serious a view of life to indulge in any extraneous mirth. The greater part of women's novels are written with a purpose, under the guise of fiction revealing the deepest intuitions of the sex, and sounding with reckless courage the darkest and dreariest depths of humanity, while striving to solve the intricate problems of existence.

And, strange to say, though women have pre-eminently succeeded in fiction, their imagination has not run riot; they have kept almost exclusively to the delineation of domestic scenes, the recital of the woes and joys of the average mortal. They have systematically eschewed romance and adventure. Mrs. Gaskell, Mrs. Henry Wood, Miss Braddon, Mrs. Banks Wright, Sarah Grand, Edna Lyall, Mrs. Humphrey Ward, Olive Schreiner, tell the tale of every-day life in the daily round, the common task, illuminated only by their distinctive genius.

Among professional women, I would name Dr. Elizabeth Blackwell, Dr. Garrett Anderson, Dr. Sophia Jex-Blake, and Dr. Edith Pechey, as having fought and won for women the severest battle against prejudice, jealousy, and conventionalism that the sex has ever had to fight. Organised opposition from the medical profession, and selfish alarm on the part of vested interests, for long debarred women from obtaining their diplomas, and being able to practise as doctors. Their disabilities are now entirely removed, both in Europe and America; through the indefatigable efforts of the courageous pioneers of the movement for woman's intellectual freedom. In scientific research mention should be made of Miss Ormerod, the zealous and erudite investigator into the natural history of insect pests. She held the appointment of Special Lecturer on Entomology at the Agricultural College, Cirencester, for some years before her death.

Miss Frances H. Gray, L.L.D., enjoys the distinction of being one of the few women lawyers in the United Kingdom, but, unlike her American sisters, she is not permitted to practise, and thus cannot turn her abilities to any practical account. Miss Fawcett, the Senior Wrangler at twenty-two years of age, won the supreme distinction that is, *de facto*, debarred her sex. She was *above* the Senior Wrangler, yet she is not allowed the highest academic

honours, simply because she is a woman! Equality of merit ranks for nothing in face of accident of birth. Comments on the principles of justice and chivalry are superfluous.

Miss Ramsay's triumph at Cambridge as Senior Classic is within the memory of all. She is also debarred by sex from obtaining full honours.

In political life, where women, disfranchised from enjoying the full rights of citizenship, have still made their power felt in the removal of a few of the disabilities from which the sex had suffered, I would, from a host of earnest enthusiastic workers, cull the following names, being those of women who were foremost as pioneers in striving to surmount the difficulties placed in the path leading to woman's independence, viz., Miss Lydia Becker, the leader in the Women's Suffrage movement; Mrs. Josephine Butler, Mrs. Wolstenholme Elmy, Mrs. Fawcett, Lady Henry Somerset, Miss Helen Blackburn, Miss Tod, and Miss Frances Willard. Through good and evil report, these devoted women have waged for half a century a persistent warfare against injustice, intemperance, and vice.¹

Mary Carpenter may be considered the representative philanthropist of the century; the founder of the first Ragged Schools, the promoter of Reformatory Schools for children of both sexes, of Girls' Industrial Schools, and the pioneer in raising the standard of woman's education and position in the East. No one has done more to improve the degraded condition of Hindu women; and the Female Normal Schools, established in each of the Presidencies, testify at the present day to her powers of organisation and concentration. Her earnestness of purpose, clearness of thought, and indefatigable industry were unbounded. Nothing appeared to daunt her brave and sympathetic spirit. She felt for all the woes of humanity, and to feel with her was to act, and her works live after her. She marked out the lines upon which, both in India and in this country, the most prominent social reforms are now conducted.

Of women who have followed in her footsteps, we may mention Miss Octavia Hill, in her philanthropic labours in the London slums, and her ceaseless endeavours to procure healthy dwellings for the poorer classes. The noble Soldiers' Institute at Portsmouth is a lasting testimony to the life-long devotion to, and sym-

¹ It is due to a heroic band of women that through their untiring exertion the Municipal Franchise has been restored to women ratepayers--that the Married Women's Property Act was introduced in Parliament, and passed in 1870 into law, and amended 1882:--that in 1894 the Local Government Acts provided, "that neither sex or marriage should disqualify from electoral or elective rights under those Acts." Thus duly qualified women, whether married or unmarried, can vote for District Councils, Board of Guardians, London County Councils and Parish Council elections. Women also, in England and Wales, can be elected on County and Borough Councils, Education Committees, Board of Guardians, District Councils and Parish Councils. Women by the act of 1907 can be Aldermen and Mayors, but they cannot hold the office of Justice of the Peace. They cannot be jurors as in America, Norway and Finland.

pathy of a large-hearted woman with, the moral and social needs of the rank and file of our army. From her invalid couch, Miss Sarah Robinson has organised greater reforms and achieved greater successes than any living person in mitigation of the sufferings and temptations that beset the soldier.

Miss Agnes Weston, the sailors' friend, has been actively engaged for many years in the great work associated with her name in every port open to British tars all over the world. The Sailors' Rests now to be seen in most seaport towns owe their existence to the unflagging efforts of this noble woman to raise the moral standard of the sailor, and to deliver him from his worst enemies.

Of reformers of crying abuses Miss Florence Nightingale, "the lady with the lamp," heads the army of the noble body of women who have revolutionised the nursing system in hospitals. "If, to-day, the diplomatists of the Russian War are thought of at all, it is mainly because of the nurse who so valiantly strove to repair the evils for which they, directly or indirectly, were so largely responsible."¹ To the unwearied efforts of this sweet delicate lady we owe the various training schools for nurses, now considered necessary adjuncts of medical treatment. Miss Bertha M. Broadwood, the organiser of efficient nursing for the poor in their homes, carried the good work yet a step farther; and Miss Agnes Jones, as the reformer in the sick wards of workhouses and infirmaries, superseded the old system of pauper nursing, by the establishment of fully trained nurses in most of the larger workhouses; but more funds and greater organisation are required to make this much-desired reform generally adopted, and more practically efficient.

In 1867 Mrs. Meredith, the reformer of prison life, opened the laundry for the employment of discharged female prisoners, and since that date her work has been extending on all sides in usefulness and efficiency; thus meeting a want sadly felt by the wretched outcasts of society, and helping many a criminal to begin a new, better, and purer life.

In Poor Law Reform, Miss Louisa Twining has effected a revolution both in theory and practice. "The condition of our workhouses," as described by her able and scathing pen, brought facts before the public that electrified with horror and indignation the whole community, and tended to bring about the much-needed improvement of our Poor Law Administration.

Mrs. Chisholm, the emigrants' friend, Miss Rye, and Mrs. Blanchard form a trio of remarkable women, devoted to the systematic colonisation of Greater Britain. Miss Rye exclusively dealt with female emigration to Canada, especially that of children rescued from the London slums, and through her efforts over four thousand girls have found happy homes in the new country. Mrs. Chisholm worked more particularly for the Aus-

1 "Pioneer Women of Victoria's Reign."

tralian Colonies, and Mrs. Blanchard for New Zealand. The leading emigration societies were founded, organised, and conducted by these three patriotic women; and undoubtedly the Colonial Government owe to their determined and efficient labours, the steady flow of respectable immigrants, men and women, who in their turn have built up the Empire in the four quarters of the globe.

Women, it is true, may not have raised great fanes to heaven, or left vestiges of their art to crumble away on desert plains; they may not have touched the highest pinnacles of human genius, as we at present judge it, but nevertheless their tributes to the best and purest elements of civilisation are of a more enduring character. Women, especially, are the promoters of those reforms which in the long run will tell most in establishing the welfare and character of a nation. They are the chief advocates for sanitary tenements for the labouring classes; for healthy workrooms, for habitable cottages, for the efficient nursing of the sick, the better education of the young, the alleviation of suffering, and the prevention of vice. It is they, pre-eminently, who are bearing into many a humble home, light, life, health, and happiness, and thus laying foundations, not for time, but for eternity.¹

In the domain of art we can but glance at the women who have risen to places of the highest eminence; Rosa Bonheur in France, and Lady Butler in England, have both won laurels in a field supposed to be exclusively monopolised by masculine talents, viz., as delineators of animal life and of battle scenes. In Denmark we meet with Madame Henriette Rousier, the celebrated painter of our feline pets.

Women artists abound at the present day in every studio, in schools of art, and galleries of pictures; their works are numerous in every exhibition of art, and testify to their varied talents, artistic feelings, and conscientious devotion to the study of art in all its branches.

Mrs. Marrable, the President of the Society of Lady Artists, is eminent for her remarkable artistic gifts, and the able and efficient manner in which she performs the arduous duties of her distinguished position.

In music women have not made any mark as composers; nor again as musicians have they in any case excelled men; or indeed, except in the case of a few talented performers, come up to the average male standard.

Women are songstresses, and in that capacity what a multitude of names rise to one's lips of distinguished *artistes!* Grisi, Tietjens, Nilsson, Patti, Albani, Sainton-Dolby, Patey, Melba! Queens of song, whose divine voices re-echo down the shores of time, and live for ever in the memory of those privileged to hear them.

¹ The male element tends to exhaustion, the female to conservation of force..

In the histrionic art again what numerous forms spring up to join in the roll-call of eminent women! Rachel, Kemble, Sara Bernhardt, Marie Wilton, Ellen Terry, Mrs. Patrick Campbell, Mary Anderson, Eleanora Duse!

No movement has had greater influence on the social evolution of the present century than that which had as its aim the higher education of women. No movement has done more to dispel old prejudices and break down conventional barriers impeding all mental and intellectual development.

The pioneers who laboured for woman's intellectual emancipation from the thralldom of systematic repression, were women of indomitable will and steadfast purpose. They found at the beginning of the century the female mind "crabbed, cribbed, confined." Those who have lived to see the result of their labours leave the rising generation of girls unhampered by a single restriction on the opportunities available for the profoundest study in any branch of knowledge. No triumph could be more complete. Every stronghold of ignorance and prejudice has fallen, and woman, unfettered by the disqualification of sex, can now, side by side with man, cultivate such intellectual powers as she possesses.

The first brunt of the battle fell incontestably on Miss Frances Mary Buss, whose keynote of action was the earnest desire to lighten ever so little the misery of women brought up "to be married and taken care of, and then left alone in the world destitute." When one considers that the elementary education of the youth of Great Britain has always been in the hands of women, it is a matter of surprise that men, for their own sakes, did not from the first encourage every effort that would render that teaching efficient and comprehensive. On the contrary, women's knowledge on all subjects was ever kept at the lowest ebb; it was superficial, and for practical purposes useless. Of the noble women who followed enthusiastically in the footsteps of Miss Buss, out of many, I can but particularise Miss Davies, Miss Dorothea Beale, LL.D., Principal of the Cheltenham Ladies' College; Miss Clough, Principal of Newnham College; Mrs. Grey, first President of the Women's National Education Union; Mrs. Wolstenholme Elmy, chief promoter of the Women's Emancipation Union; Mrs. Sidgwick, Principal of Newnham College; Mrs. Henry Fawcett, LL.D., Mrs. Pechey Phipson and Miss Frances Cobb—all of whom, by great powers of administration and organisation, have achieved for the various institutions and societies over which they have presided and in which they have been mainly interested, the highest degree of efficiency and excellence.

In thus superficially glancing over this slight summary of women's achievements in the present century, it is impossible to include the names of the many devoted pioneers in the woman's movement of the various continental nations, and more especially in America. I can only enumerate a few. In Europe, Sonia

Kovalevsky, Countess Victorine von Butler-Haimhausen, Fru Edgren-Seffler, Fru Marholm Hausson, Madam Adam, Madam Maria Martin, Mademoiselle Pauline Dupont, and Dr. Maria Montessori, may be taken as types of representative women. Pre-eminent among American pioneers stand Margaret Fuller, Mrs. Cady Stanton, Mrs. Mary Lowe Dickinson, President of the National Council of Women; Miss Susan B. Anthony, President of the National American Woman Suffrage Association; Miss Frances E. Willard, President for many years of the National Woman's Christian Temperance Union; Miss Elizabeth B. Grannis, President of the National Christian League for the Promotion of Social Purity; Mrs. Theodore Birney, President of the National Congress of Mothers; Ellen M. Henrotin, President of the General Federation of Women's Clubs; Mrs. Sarah B. Cooper, President of the Woman's Press Association, and founder of the Golden Gate Kindergarten Association; Mrs. Amanda Deyo, President of the Universal Peace Union, and Mrs. Clara Bewick Colby, Editor of "The Woman's Tribune."

These talented and capable women have each performed their distinctive work for the amelioration of suffering, and the advancement of all that tends to the lasting welfare of humanity.

And looking back over this roll of illustrious names, I would emphasise the statement already made, viz., that in every position and profession in which men have excelled in the past, women, when competitors, are now proving themselves efficient and responsible co-operators. In some cases, where *equal* conditions of advancement have been present, they have outstripped men; in many, in spite of disabilities and limitations, they have arrived at an average degree of excellence with men; and in a few they have superseded them, as in many branches of textile industries and in clerical work.

I would now rapidly give a slight sketch of woman's *present* position among various nations, the extent of the woman's movement and the restrictions to liberty and advancement under which woman still labours in different portions of the globe.

First, let us take the condition of European women, and of English women in particular. Under the most favourable racial and climatic conditions, and under the combined influence of a long development of political, æsthetic, and moral civilisation, the Anglo-Saxon woman has happily attained a position far in advance of her sisters of other nationalities. She has reached a higher social level, and exercises a wider and more abiding influence. The few restrictions under which women in England still suffer are imposed by law; their disabilities are purely legal ones, socially their position is assured and unassailable. Life, however, is still hard for the majority of women, in spite of the amelioration a juster sense of the fitness of things has in these latter days brought to their lot. They have still to combat the

economic injustice of unequal compensation for equality of work. Very few vocations are virtually closed to them. "Women to-day act as post-office clerks, watch-makers, chemical and cotton workers, journalists, type-writers, artists and shopkeepers. They range through almost every grade of the industrial world, they have organised themselves into labour partnerships, they are represented at Trades Union Congresses, they administer the Poor Law and the Education Act, and they teach more than half the children of England."¹

But when we consider the present industrial position of women we are confronted by two facts; first, that taken generally, as applied to most of the leading trades, women's work is on an average standard of excellence with that of men; secondly, that the wages of women, given for the same class of work as that done by men, are lower than those male labour can command. We are here at once in face of an injustice that only organisation on the part of women-workers can overcome, backed by political power.

Women must safeguard their economic independence by means of trades unions, so that their labour may not be exposed to the peculiar dangers and unfairness attending most feminine employments. Better organisation will bring many of the abuses under which women suffer more directly before the public, and thus excite against them the stimulating censure of outside opinion. The way will then be paved for direct State interference on the same lines as dominate and control the conditions of masculine labour, through the combined and continual pressure brought to bear by the various trades unions upon members of Parliament.

At present it may be asserted, without fear of contradiction, that women are everywhere paid less than men for an equal amount of work, equally well done; and are discriminated against, not for inefficiency of results, but simply on the score of sex. Such an unjust anomaly is a disgrace to our morality and sense of right and justice. The labourers are surely worthy of their hire, be they men or women.²

What is more, it is false economy that exploits the womanhood

¹ *Daily Chronicle*, April 28, 1892.

Women are now admitted as preachers and ministers to many of the dissenting Churches, notably the Unitarian.

"The subjection of women is complete in the Church of Rome and the Church of England, and the struggle for equality will be bitterest and most relentless when women claim to be preachers, priests, bishops, cardinals and popes . . . Women, who have looked to religion for consolation and strength, are being slowly driven to recognise that the last strongholds of injustice and unfairness they will have to contend against will be the churches.—"The Emancipation of Women," John Gibson.

² "There are two, and we might say only two, great problems of modern social life, they are the problem of woman and the problem of labour. Interwoven in a remarkable and hardly yet appreciated manner, they are the ground stone of modern thought, and disguised under many and varied forms they are the chief factors in modern social and political changes."—Karl Pearson.

Over 110,000 working women are now members of trade-unions, but these only tap the fount of women's industries.

of a nation for purely mercenary and sordid aims, without due regard to ultimate consequences. Starving women generally mean starving mothers, and starving mothers give birth to feeble degenerate offspring. The fountain of national life is thus poisoned at its source. "We must have mothers," says Mr. Grant Allen, "and it would be as well if possible to bring up those mothers as strong, as free, as sane, as healthy, as earnest, and as efficient as we can make them." This end cannot be accomplished unless the conditions of motherhood among the labouring classes are rendered less onerous and exhausting. With scarcely enough nourishment to keep body and soul together, a mother cannot produce a healthy child.

A low rate of wage is also one of the chief factors in regulating the proportion of vice to the population. "We only need to consider the miserable wages earned by the greater number of work-women, wages from which it is impossible to exist, and which the recipients are forced to eke out by prostitution, to understand why things are as they are. Some employers are infamous enough to excuse the lowness of the salary by pointing to this means of indemnification."¹

Surely no movement would be of greater benefit to the nation at large, than the steady combined organisation of women of *all* classes to bring about the better payment of the toiling sisterhood—to instil new life-blood into the mothers, and to preserve the purity of the girlhood of Great Britain.

Women, with time, means, and opportunity, can do much to accelerate a better condition of things. Take, for instance, the much needed reform of providing proper sitting accommodation in shops for women assistants. It is little realised by the unthinking majority, how injurious to woman's organism are long hours of continued standing, especially in the case of young undeveloped girls. According to the consensus of medical opinion, it leads to much present physical discomfort, and engenders the seeds of disease arising from the permanent serious disarrangement and misplacement of the most vital internal organs. For though in 1900 the Act for Seats for Shop-Assistants came into force, it is of little practical benefit, owing to a qualifying amendment carried in the House of Lords. The seats for shop-girls' Bill (1901, France), is framed on the most stringent lines and every girl is entitled to a seat instead of one in two as in England. In New Zealand there is also an efficient measure.

We must also consider that the greater longevity of women than of men becomes an important factor in the various and complex stages of industrial life, and it is one of the most obvious reasons for the flooding of the labour market with women, who are often left early in life with no resources but their own exertions; as a

1 "Woman," Bebel, see Note 1.

matter of fact, there are 696,077 widows in excess of widowers, and naturally they prefer half-a-loaf to no bread; to keep a roof over their heads they will take any wage, and be ground down to any pittance, even in the performance of dangerous and unsanitary pursuits.

Again, there are about a million and a half more women than men in England, and it is imperative that to save the greater part of these from utter degradation, a wholesome life of independence, gained by their own toil, must be assured to them. Then, if by organisation and combination, women can secure fair pay and decent conditions of life, the existence of a large body of industrial single women will give a certain stability to the labour market; and single women, by long apprenticeship and industrial practical training, will be able to command on their own merits a higher rate of wages.¹

To mention one avocation in which women have superseded men; in the employment of women in the Post-Office department in this country, women have proved themselves more than the equals of male clerks, both as regards the amount of work they can accomplish and the ability with which it is performed—in fact, the sum total of mistakes is less than that of men.

The Pharmaceutical Society of Great Britain makes, to its credit, no distinction between men and women students; both can obtain equally the necessary degrees empowering the holders to practise pharmacy, and several women have, with considerable success, followed the practice of dispensing or pharmaceutical chemistry. Accuracy in weighing and measuring, and acuteness and quickness in dispensing, come naturally to many women, rendering them particularly efficient in the business. Women, for these reasons, are largely employed in the factories where drugs are compounded for the various patent medicines in vogue.

There are at the present time about 600 registered medical women in Great Britain, some of whom have already made reputations as specialists. We see women also holding a few of the highest and most responsible medical appointments in colleges, hospitals, and other kindred institutions.

As physicians women have undoubtedly a great future before them, especially in the treatment of diseases confined to women and children. "Perhaps," says Dr. Sophia Jex-Blake, in "Medicine as a Profession for Women," "we shall find the solution of our saddest social problems, when educated and pure-minded women are brought more constantly in contact with their

¹ "The present evil is that while obtaining their share of work women are not at the same time acquiring an adequate control of that work, and of the conditions under which it is carried out. They are forced to carry it out under conditions which were made for men by men, or—little, if at all better—by men for women. Hence women are subjected to an undue stress. What we see here is not the result of work upon women, but the result of work under unwholesome and unnatural conditions which they have not themselves controlled."—"Man and Woman."

sinning and suffering sisters, in other relations as well as those of missionary efforts."

More, especially will women-patients no longer suffer at the hands of women-doctors from the culpable reticence as to the cause of their most serious maladies, that they have hitherto invariably experienced on the part of male practitioners. Men, husbands and fathers themselves, who, daily witnesses "of the modern death-struggles and horrors of maternity," have raised no voice or protest against the abuse of every law, natural or divine, that marks man's relations with woman, more especially in his legalised connubial *immorality* and excesses.

"The mental, moral, and physical imperfections of the rising generation are largely the result of outraged motherhood," writes one lady doctor, Dr. Caroline B. Winslow. Women taught by women the delicate and wonderful mechanism of their own organisms, and the sacred functions of maternity, will not in the future lay themselves open to the occurrence of unnecessary painful physical suffering, preventable by the exercise of moral self-control on the part of their husbands. In a few short years I doubt if a repetition of the two following records will be possible among civilised women, and will not also be looked back upon by men with all the abhorrence of an enlightened sense of moral and mutual marital obligation.

1. Wife of a clergyman, married at twenty, died at thirty-one. Left five children, had had four miscarriages, and died two days after the fifth.

2. Wife of a doctor. Mother of six children, eldest fifteen. Acknowledged that by riding, dancing, &c., she had purposely brought on several miscarriages in the first and second months of pregnancy.

The large families of doctors and clergymen are proverbial. The reason is not far to seek. Both medical men and divines have arrived at a certain standard of sexual morality; the former eschews promiscuous intercourse, knowing full well its dangers and inconveniences; the other, from a righteous abhorrence of adultery and fornication; but neither have yet risen to the higher ethical evolution which would deter them from enfeebling the health and endangering the lives of the beings they have, above all on earth, vowed to love and cherish.¹

There is, in grave truth, the *immorality* of marriage to be eliminated, quite as much as the morality of marriage is to be encouraged. Much consolation for marital indulgence, and in exoneration of large families, is often derived from the oft-quoted text—"Happy is the man who has his quiver full of them," though

¹ "Where animal craving and falsely named 'social reasons' are negligible elements, he (*the husband*) considers her life worth as much as his own, and has seldom more than three or four children, on account of mental self-restraint."—Dr. J. L. Tayler, "Sociological Papers," Vol. III.

obviously, to carry out the simile to its logical conclusion, arrows presuppose both heads and points. If the said arrows are blunted, badly made, and formed of immature or rotten wood, in vain will be the skill of the archer who uses them in his bow. Moreover, the entire onus of their production is thrown on a (probably) reluctant and worn-out agent.¹

In the new social revolution, Mr. Bellamy, in "Equality," places women as equals with men in every industrial competition, and above men in the importance of their distinctive functions towards the race at large. He predicts painless child-bearing, a much finer physique, and immunity from the periodical disability that now incapacitates woman during most of her active life. "Previous," he says, "to the establishment of economic equality by the great revolution, the non-child-bearing sex was the sex which determined the question of child-bearing, and the natural consequence was the possibility of a Malthus and his doctrine. Nature has provided, in the distress and inconvenience of the maternal function, a sufficient check upon its abuse, just as she has in regard to all other natural functions. But, in order that Nature's check should be properly operative, it is necessary that the women through whose wills it must operate, if at all, should be absolutely free agents in the disposition of themselves; and the necessary condition of that free agency is in economic independence. That secured, while we may be sure that the maternal instinct will for ever prevent the race from dying out, the world will be equally little in danger of being recklessly overcrowded."

We need not wait for this much-desired consummation till the year 2000, for, if I mistake not the trend of women's medical studies, their sex will not much longer be kept in ignorance of important physiological truths, or indifferent to their practical application. As Dr. Julia Mitchell observes, "Everything seems to point to a very brilliant future being in store for medical women." Undoubtedly in Egypt, in India, and among Mahomedan peoples generally, the boon of lady-doctors cannot be over-estimated, and there is a wide field of enterprise and usefulness opening out for them, where the good, physical and moral, they may accomplish in the Zenanas and harems of the East is incalculable.

Women dentists will also become more numerous as opportunities of earning a competency present themselves. They can now train at the National Dental Hospital and College, Great Portland Street, London, and at the Incorporated Edinburgh Dental Hospital and School, 31 Chambers Street.

Law in England is debarred to women as a profession. This is

¹ See "Woman Free," by Ellis Ethelmer.

"Little improvement can be expected in morality until the producing of large families is regarded with the same feeling as drunkenness or any other physical excess."—John Stuart Mill.

one of the disabilities the law must remove as unfair, unwise, and unreasonable. The calm, judicial mind is not denied to women, and in many cases her judgment would be biassed by fairer considerations than that of men, when the interests at stake were those of women and children.¹ We are in this particular measure of reform far behind America, Belgium, Sweden, Norway, France, Holland, Finland, Australia and New Zealand, where women can freely practise the legal profession.

There are not, happily, at the present day, many disabilities or limitations restricting the higher education of women. With the invidious exceptions of Oxford and Cambridge, women students can graduate or matriculate at the several universities in Great Britain and Ireland, and are placed on the same equality as men in regard to degrees, scholarships, and prizes.

At the two universities which prove the rule women distinctly suffer from their anomalous position. They can share in the privileges of education, are admitted to the examinations for the titles of degrees in arts, law, letters, science, and music, but are denied the culminating honour which they have honourably won, simply on the score of their sex. Cambridge in 1897 gave further evidence of a latent enmity against women, in an outburst of undisguised opposition to every logical argument for right and equity. It is folly to put bounds to the aspirations of either sex, or to dogmatise upon what is mentally impossible for either man or woman to attain, for all forecasts will probably be erroneous; but it is still more unwise and unjust to make sex a distinctive merit, and to deny the fruits of victory to a successful candidate because she cannot fulfil an arbitrary and impossible qualification, viz., to become a man.

Moreover, the attitude of our oldest universities strikes the impartial observer as being branded with the deepest ingratitude, for many of their most celebrated colleges were built, supported, and endowed by enlightened, open-hearted women in the so-called Dark Ages. However, the existence of monopolies, educational or otherwise, is doomed in England; and the Cambridge dons and undergraduates have not by their barbaric exhibition of pure masculine force on May 21st, 1897, improved their position, or obtained more than a transitory respite from the ultimate concession of a just claim, "whether regarded from the point of view of ethics or of chivalry."²

We must not forget, that in all the varied professions, industries, and functions now open to women, men have heretofore had the

¹ "There is a growing and most dangerous tendency to make light of sexual offences against women and children. . . . They are the echo of the military tone of mind about the unimportance of women, the unchecked licence to be conceded to organised groups of men in relation to women."—Mrs. Sheldon Amos, in "Prison Administration for Females."

² *Review of Reviews*, June 1897.

monopoly; and it is a well-known fact, that monopolies and vested interests die hard; therefore we must not be surprised if round the two last of the strongholds, hitherto for long in the exclusive possession of the male sex, viz., the Parliamentary Franchise and the degrees of our most ancient monastic institutions, the battle should rage fiercely and persistently, and men should defer the evil day, in their eyes, when they must share their privileges with women on the basis of equal merit.

It is necessary, on all these pressing questions, to reconsider without animus, apart from all prejudices, conventionalities, and theories, the true relations of the sexes; and to judge what are woman's legitimate demands, needs, and rights; and what unfair limitations are placed by masculine sex-bias upon her intellectual development and her personal responsibility in national legislation. However, as woman's centre is her home, it is round the hearth many of her most glaring disabilities are apparent.

"Roman jurisprudence," says Buckle, "which has done so much for English law, is grossly unjust towards women, and indeed treats them as things rather than human beings."

The marriage problem is the most serious, and, as concerns the race, the greatest that can occupy the human mind; and in the controversies raised for its solution, women must in the future take the prominent part. Above all must they be on the alert to have removed the legal disabilities from which they suffer so severely, and which have had so demoralising an influence on social life.

The crucial moral test of this century will be the decision as to whether the marriage contract shall be permanent, except under a few certain well-defined conditions, or divorce be made so easy that virtually there would be little restraint upon promiscuous intercourse. Needless to add, that on the result of this momentous decision hangs the fate of the home, the family, and the moral evolution of the race. Yet it would be folly to shut our eyes to the tendency in all civilised nations to loosen the marriage tie; and more especially among a large number of socialistic, atheistical, and revolutionary societies to annul it altogether. They would place no restraint, civil or religious, upon the union of the sexes.

The first and longest step towards this moral cataclysm is the extension of the divorce laws. Easy-going divorce laws simply imply a growing selfish disinclination on the part of individuals to submit to unpleasant restraint for the sake of others, either for the body politic or for the ulterior cause of morality. It is again a question of suffering. A choice between personal relief and the general weal, between individual sacrifice and unbridled laxity. As Mrs. Craik truly insists, "The great safeguard of marriage is its inevitableness;" and it has been remarked by one of our own judges that, "People are made good husbands and wives by the knowledge that they must continue to be husbands and wives."

We cannot, as advocated by many talented but specious writers, run the fearful risk of trying experimental marriages. Whatever hinders marriage, grounded on a basis of love and mutual respect, is hostile to morality; but if marriage is encouraged and consummated, the most rigid limitations should be placed on divorce, as the very foundations of society are dependent for their stability on the purity and inviolability of family ties and obligations. The sacredness of the marriage bond must be kept inviolable; the only excuse for dissolving it should be first the supreme one arising from its infraction on the part of either of the contracting parties; and the standard of morality should also be as high for the husband as for the wife. Second, divorce should be granted in cases of insanity, habitual drunkenness, and life-imprisonment.

In the present English law a man can obtain divorce from his wife on the plea of her adultery; but the woman must also prove, in addition, cruelty or desertion, so as to obtain the same relief; except in the case of incest, when she can at once demand her freedom. It is needless to emphasise the fact, how greatly this double code of morality¹ for the sexes has exercised a baneful and deteriorating influence upon men in particular, and the social state in general. Primarily instituted to confer greater latitude and license to masculine passions, this pernicious distinction of male-legislation has, of all other cases, been the chief in undermining the sancity and happiness of the marriage state. Outwardly professing monogamy, men have as a rule practised a promiscuous polygamy without fear of legal consequences. It is a well-known fact that prostitution is mainly supported by married men, dead to every sense of morality, but keenly alive to the necessity of keeping within the letter of the marriage law, so as to avoid the inconvenience and publicity of an open scandal. The wife has to bear without redress the supreme indignity of unfaithfulness on the part of her husband, if he has not supplemented it with unmanly violence and cowardly desertion. It is difficult from an ethical point of view to gauge the principle upon which this legal condonation of masculine immorality was inserted in the English code; but the slightest reflection will disclose its malign influence on the relations of married life; the position of the father in the eyes of grown-up sons and daughters, fully cognisant of his venial backslidings, and of the helpless submission of the mother to an unpardonable insult and injury.

¹ See Note 2.

Wives can elaim a judicial separation without proving cruelty or desertion. By this the wife's personal freedom and her separate property are protected, but the re-marriage of either party is forbidden. As a rule a settlement of one fifth of the husband's property is made on the wife.

“We have seen,” says Letourneau,¹ “adultery punished at first as a robbery—but a most execrable robbery, and the chastisement falling chiefly on the woman as being a property in revolt. For her alone fidelity is obligatory. As to the adulterous husband, he is punished, if at all, on the ground of having abused the property of another, and not in the least because he has been unfaithful to his own wife. . . . Our conscience is still so impregnated with the morality of past ages that our public opinion and our juries willingly pardon a man who murders his adulterous wife, while they are full of mercy for the conjugal infidelities of this ferocious justiciary.” It is time that a purer code of morality were inserted in our statute books.

Legal separation should, however, be made more easily obtainable, where vicious conduct can be proved on either side, and where the vices of either parent could bring physical and moral degeneration on the children.²

Another anomaly in the marriage law is the undefined position of the wife as regards her share of her husband's property. The marriage service grandiloquently puts into the man's mouth the most generous attestation, “With all my worldly goods I thee endow,” but rash would be the woman who trusted to this unqualified renunciation, without having its benefits assured by antenuptial settlement or a last will and testament. By the law a man need provide nothing for the maintenance of his widow and children, though he may be fully able to do so. He may leave them penniless, while bestowing a large fortune on a mistress. We saw lately a flagrant instance of this iniquitous anomaly, in the distribution of his property by a well-known London tradesman; where the wife and children were left without provision, and the whole of a vast fortune became the property of the mother of his illegitimate offspring.

During life-time, unless special settlements are made before marriage, a husband is not legally bound to give one penny to his wife, if he provides her with adequate shelter and food. There are instances of wives of men with good incomes, who are often destitute of the smallest coin, who have no ready money to buy a dress, to pay a cab, or get a penny stamp. In one particular case the husband was living on the wife's income of about £2000 a year. Legally that woman had no redress; though the capital was settled

1 “The Evolution of Marriage,” Letourneau.

2 The Military Law regarding alimony needs amendment, for if the man goes abroad and leaves alimony unpaid, the wife finds that contempt of court can be enforced for every debt an officer incurs *except* alimony. An officer's wife is powerless to enforce alimony, unless she is willing to go to the workhouse with her child and pleading destitution, ask for relief, so as to oblige the military authorities to interfere.

on herself, her husband had full control of the interest derived from it.

Where a man dies intestate, the widow claims £500, and of everything over £500 half goes to her, and half to the next of kin, failing relations the other half falls to the Crown. Where there are children, one third part goes to the widow, and the rest in equal portions to the children. But the injustice of intestate succession appears as regards the wife; if she die intestate, the husband may demand, and have administration of her rights, credits, and other personal estates to the exclusion of the children. For instance, in a case of which I have knowledge, the husband kept the whole of his wife's property, and drove his only daughter out of the house, to earn her own livelihood.

By the law of inheritance, if a man dies intestate and leaves nothing but real property, viz., land, entailed on the eldest son, failing a son, on the next male heir, the widow can only claim one third for life in any case. In fact, the last persons provided for by law are the wife and the children of the deceased. I will give a case illustrative of this injustice. A gentleman with a large landed property died intestate. Having no children, the property by law went to the next of kin, a young nephew in the colonies. The widow, brought up in every luxury, suddenly found herself deprived of home, house, comforts, and income; as that of her husband being derived from land, she was left with a pittance, and at the mercy of a complete stranger, the property being strictly entailed.

For though the widow of an intestate who leaves land is entitled to have a third of it for life, by technical subtleties this right given by the common law has been nullified, though it is generally necessary for this to be formally carried out by inserting a declaration against dower in the deed when the land is purchased, or by depriving the widow of the right expressly.

The position of the mother is also most invidious as to the care and protection of her children. In fact, the law gives the legal wife less control over her children than the ostracised mistress over her illegitimate offspring. In some well-known cases, the mother would be in a better position as regards the guardianship of her children if, as a wife, she could prove a flaw in her marriage certificate.

We may well surmise that if a man is not bound to provide for the maintenance of children recognised legally as his, he has, by his own self-made laws, carefully absolved himself of all responsibilities regarding his illegitimate offspring. He has for the sake of appearances placed one or two futile restrictions upon deliberate vice, utterly abortive of good results as far as men are concerned, but, he has provided under the English law, that no illegitimate children can claim rights of maintenance from the father *after* twelve months of age. It is hardly a matter of surprise that

no children avail themselves of this generous concession, physical and mental incapacity debarring them from its benefits. The Criminal Law Amendment Act has extended the time from three months to six, during which a girl can prosecute her seducer and the father of her child. The legal age of marriage for girls should be raised, as by law a girl can be married at twelve years of age!

Again with an irony which is matchless in its callousness, stinginess, and cowardice, man has so arranged the law and his own liabilities, that the fallen mother, poor, destitute, forsaken, is graciously permitted to have the custody of the child, and is generously allowed to maintain it by her own efforts, a privilege denied, by the strictest legal forms, to the legitimate wife and mother under certain circumstances. But though the mother can thus support and tend her child during her lifetime she is not permitted by man's righteous law to appoint a guardian when she is no more.

The age of consent should be raised from sixteen to eighteen; and how our legislators, most of them fathers with fair innocent daughters carefully protected from the breath of vice in their sheltered homes, can defer for a session giving the most adequate protection to the daughters of the poor from the assaults of vicious men, is a constant marvel to every right-minded person who desires the welfare of the weak and defenceless. Yet, as is well known, year after year a Criminal Law Amendment Bill is slain with the innocents, or talked out by men pledged to further the cause of right and to protect the poor.

There is actually, at the present moment, no law in England or Ireland against incest, though this hideous form of immorality is of frequent occurrence among the lowest classes, and there are few clergymen who cannot point to cases in their several parishes. In Scotland and most other countries, morality has actually risen to such a standard, that this almost inconceivable crime is punishable by law. It is a disgrace to the English Code, that the omission is not promptly rectified.

Young children and girls, victims to brutal lust, are by no means well protected by legal enactments. The laws affecting their interests are notoriously unjust, giving every benefit of the doubt to the male offender. Cases of indecent assaults on young girls are more especially dismissed without thorough investigation¹ by our callous law-givers.

Seduction, again, is judged by the same debased double code of morality. The woman suffers, the man escapes free. Now, when one considers that the male offender is, as a rule, senior in age and superior in education, class, and position to his unfortunate

¹ "They break the law under the impulse of an uncontrollable passion, and not with the object or purpose of any ulterior gain." So report the commissioners in justification of short sentences upon the young criminals condemned for unnatural offences, rape and criminal assaults.

victim, the peculiar meanness and unfairness of this special section of masculine legislation is the more striking. Seduction should be made a criminal offence.¹

In fact, throughout the whole code affecting sexual relations, the conclusion must be unwillingly admitted, that male vice is safeguarded in every possible manner, and such condemnation as it is considered politic to observe, falls with unqualified severity on the weaker and more helpless accomplice. It is indeed a matter of surprise, not that men are immoral, but they are not more so, for man-made legislation has made the path of vice easy, and carefully excluded such restrictions and penalties as would be inconvenient and compromising to the male offender. Women may well speak out in defence of their poorer sisters, when, as evidence in a recent case, married men of assured positions and presumed respectability can, on the weight of their evidence, insure the imprisonment of the partners in their guilt, though only mere girls in their teens, and get off themselves scot-free.²

The whole soul of womanhood revolts against such hypocritical legislation, and against the conventional social code that exonerates the man and ostracises the girl. Well may the sentence of our Saviour ring in men's ears with an awful significance: "Let him that is without sin among you first cast a stone at her."

It is illegal for a woman to solicit a man in the streets, but a man who, on the score of his manhood, should be a protection to a woman, may insult by his solicitations any girl he meets. For a woman to be alone and defenceless gives sufficient justification for a man's disgraceful overtures. How little do men seem to realise that with the degradation of women, they only further degrade themselves; though in truth, in this last, there will soon, as matters now stand, be some difficulty; the lowest depths surely must have been touched in the centres of our great cities.

"But with the enfranchisement of women, a nobler law and life will dawn, and man and woman shall no longer prey upon each other, oppressing and oppressed."³ "What it is clear that man has to do in these later days is to frame to himself a higher and completer ideal of manhood than he has hitherto on the whole entertained, and try to live up to it. The awakened womanhood of the age—when allowance has been made for all that is hysterical and morbid and heartless in contemporary feminine utterances—summons him most clearly and distinctly to walk henceforth on higher levels in the strength of a nobler self-control. Then he has to recognise in the fuller sense, without a particle of reservation,

¹ Among many primitive peoples seduction is severely punished. The only civilised (?) countries in which the act is criminal are Sweden and Russia in Europe, the equal suffrage States of America, and in New Zealand.

² See case before the Vice-Chancellor of Cambridge University in 1891.

³ "The Enfranchisement of Women," Mrs. McIlquham.

that he has in woman, not a weaker shadow of himself, not a reflection of his glory, nor a minister to his pleasures, but a divinely bestowed helpmeet, to whom special powers and faculties have been imparted for the interpretation of truth, and the beautifying of life."¹

The increasing economic freedom of women, the constant opening out of fresh employments, of new callings and professions, present to every woman an escape from utter degradation to a wholesome life of independence. For it is a noticeable fact that a woman's first fall is always attributable to a misplaced love and trust; her second, as a rule, mainly from the harsh and brutal administration of the law, is from sheer want. Among recognised prostitutes, it is found few enter a vicious life from inherent immoral propensities, but are impelled from destitution to carry on a profession they abhor. Give to the vast majority of women honest and sufficient means of earning their daily bread, and men would in vain look for companions in their vices; but as Grant Allen truly remarks, "The slavishness begotten in woman by the régime of man is what we have most to fight against."²

Suffering has produced hopelessness among some women, in others tutored ignorance has fostered apathy and indifference. It may be objected that this knowledge of unpleasant facts may tend to make young innocent girls suspicious of all men, and destroy their faith in many noble and pure ideals; and I boldly answer, such unreservedly is my intention, in so far as the necessary and inevitable enlightenment should precede marriage, and thus, in some measure, spare many a loving, pure-minded girl the shattering of her dearest hopes and brightest illusions. I would make all women suspicious of men until men live such lives as to be above suspicion. I would counsel young girls to keep untarnished the high ideal of manhood, that is the crown of every woman's life; and judging men by that standard, be careful not to bestow their love and devotion on individuals unworthy of either. Better let the knowledge of "things as they are" come before it is too late to retrieve a life's error, when the incomparable Bayard discloses a soiled and degenerate soul.³ And I would have "every woman her own lawyer," and fully cognisant of the many limita-

1 "The Antagonism of the Sexes." Published in the United States.

2 "Legislations bear on the woman with shameful ingenuity."—Letourneau. "The Evolution of Marriage."

"Man has never had, like woman, to defend himself against the oppression of the other sex. Therefore the ballot is infinitely more needed, more imperatively necessary for women than it has ever been for men."—Camille Bérillon in "Le Journal des Femmes."

3 "The day that the woman will refuse as husband the man of impure life with a repugnance equal to that usually felt by man towards impure womanhood, we shall have made a great step towards the transformation of actual marriage—to the gain of future generations."—Professor A. Posada, "Sociological Papers," Vol. II.

tions set by law on the exercise of her just rights, which hamper the redress of her many wrongs, due to an unnatural male usurpation of control.

Having enumerated the most pressing of the legal disabilities of women as regards the marriage state, divorce and paternity laws, which the Parliamentary enfranchisement of women will alone remove, we will now consider this important privilege still held in abeyance, so far as legislation in Great Britain affects women. Undoubtedly the battle for woman's liberty is concentrated on this measure of justice.

Looked upon as a matter of abstract right, the case for the plaintiff at the bar of public opinion is simply this—A woman presumably is a person, not a thing, and as a being endowed with a distinct personality, she has a social right to be considered individually in the legislatures of the country whose laws she must obey. The only method in which a person can be considered individually in legislation is by conferring on him or on her the right of the vote, by which a share in political power is assured, and thus the person amenable to the laws gives sanction to their administration. That one-half of humanity, the masculine, should alone, competent or incompetent, be the sole arbiters of laws for the other half, is an anomaly that bears injustice impressed on its very face.¹ The absurdity of argument in its defence can be met by suggesting the possibility of the converse arrangement. How would men approve of all legislation being in the hands of women? Would they consider a division of mutual obligation and responsibility just, right, or satisfactory, based on the arrangement that men should find the funds for the economic government of the State, and women should alone decide how that State should be governed? Would men rest content with the feeble platitudes dinned into women's ears from time immemorial, that they should not distrust women's sense of honour and fair-play; that women, sympathetic and conscientious, would never abuse exclusive power, or refuse to grant a measure of justice; and, last, as a final clincher of the argument, that women's interests being identical with those of men, no inequality of right on the score of sex-bias could possibly arise?

No! the truth has to be enforced, that all men and women are equal as individuals of a common humanity; and that each and all have an equal claim to a certain portion of political power in a law-abiding community, where every citizen is supposed to give a tacit and an active consent to the various legislative codes. Possibly in the near future, among all civilised communities, as the democracy is ready for its introduction, universal suffrage will

¹ See Note 3.

"Women will never obtain moral equity until they have civil equality."—Charles Kingsley.

be eventually established, and women, as responsible individuals, will naturally and persistently claim their share of political power. Happy will be those people who first recognise their plea to just recognition as citizens, and thus place political liberties on the best and surest basis of equality between man and woman!

When we consider the present anomalous political disabilities of women, one is surprised that the majority have so long kept silence under so unbearable an injustice, for they have laboured since the historic dawn of sociology and of communal rights under this extraordinary disadvantage, abnormal and monstrous, if women are rightly considered in their true human relations. Women *alone*, among all classes of the community, have never, in the historical epochs, been judged by their peers; they have never been able to appeal for any redress of wrong, or for any restitution of right, on the score of sympathy of sex; they have never, as women, laid their cause before a tribunal of women. To assert that this anomaly has not been unjust to woman, and subversive of her best interests, is to presuppose superhuman judgment, intelligence, and magnanimity on the part of man that the pages of history at once disallow, and of which no past legislation has presented any tangible proof. Man naturally sees things through masculine spectacles; his whole horizon is bounded by masculine limitations, as insurmountable psychologically as the physical distinctions between the sexes.

We can trace throughout history how prejudicially this exclusive male-bias in legislation has retarded woman's advancement and development; how she has suffered socially, politically, physically, intellectually, and morally, through man-made restrictions.¹ For taking one and all, the various reforms accomplished in the progress of civilisation, we find that the sufferers from injustice, the reformers who took up their cause, and the legislators who framed the measures of alleviation, had one mutual bond of union, and met on one common ground of affinity and sympathy, viz., that of sex. Men appealed for redress of grievances to the law-givers as one man to another, irrespective of race, class, or condition. The slave pleaded for freedom through the advocacy of the free man, and on the strength of a common brotherhood was liberated forthwith. That women-slaves were freed at the same time was but an inevitable corollary; they were not, however, freed from the moral degradation of vice and prostitution; the lower races of womanhood remained as heretofore the slaves of the white man's lust and incontinence. Man-made legislation stigmatised all unions between the white and coloured races as illegal, and pronounced the offspring illegitimate. As a result, witness the present social

1 "Throughout all human history woman has been powerfully discriminated against and held down by custom, law, literature, and public opinion. All opportunity has been denied her to make any trial of her powers in any direction."
—"Pure Sociology," Lester F. Ward.

problem pressing for solution in the existence of a large half-breed population in Asia, Africa, and America.¹

Then again, the disenfranchised male citizen, the artisan and agricultural labourer, agitated for political and civic rights through the powerful interest of the sympathetic male-voter. The poor man had corn laws repealed in his favour, whole industries revolutionised for his benefit, remedial social measures placed in the statute book at his instigation, solely under the influence of that all-powerful medium, man's sympathy with man on the ground of a common manhood, common duties, common responsibilities, mutual aspirations, rights, and liberties. And, taken as a whole, it may be conceded, looking back on the past, that man has not appealed to his common kind in vain. He has found for most political, social, economic, and civil ills, redress, restitution, and partial amelioration. The heart of man responded to the heart of man, drawn together by two mighty all-inspiring factors—mutual sympathy and mutual experience.

But when we turn to the political, social, and legal disabilities of women what do we find? We are confronted at the outset by a dead wall of unyielding masculine matter. No woman could base her appeal on the indisputable ground of a common suffering, or the mutual bond of sex. No wonder, then, that laws made solely by men, advocated and agitated for by men, should be, as a rule, solely for the benefit of men; women, as it were, grateful if by a side issue, generally overlooked and inadvertent, they have profited at all by legislation.

It must be confessed that no woman's question has ever been taken up by the legislature *con amore*. Every feminine grievance brought before Government has been laid aside time after time, till a more convenient season; every argument for its abolition has been riddled through and through with aimless controversy, and a senseless repetition of obsolete objections and narrow prejudices; and when at last, as with the unjust judge, weariness alone has compelled a partial hearing, the chivalrous legislators, while grudgingly giving with one hand a remedial measure, have carefully balanced the concession by further oppression on the other.

The reason is not far to seek. Like appeals to like. No man, however noble and just, or however sympathetic with woman's cause, can truly appreciate the full significance of woman's wrongs,

¹ "The Southern white people are so far from interesting themselves in the negroes' moral uplifting, that they neither condemn or endeavour to create a sentiment against white men corrupting negro women."—Dr. D. W. Culp, A.M., M.D., "The Past and the Future of the American Negro:" *The Arena*, April 1897.

"Is that man, who can shamelessly and often openly pass his leisure in the presence of his coloured mistress, too supreme a being to be that woman's legal husband—is it more honourable for him to rear about him a brood of bastard offspring, than to be the husband of the woman of his choice, and the legal father of his children?"—Professor Boughton, United States.

social and political, because he can never suffer as a woman with a woman's experience. All supreme holders of power have abused it. In the very nature of mundane things this must ever be so, unless one can attribute to any form of autocracy a sublime omniscience. Men have not yet developed this supreme gift of the gods, and they are inherently incapacitated from holding the scales of justice for more than their own half of humanity. Sex-bias must be a predominating factor when they pose as the arbiters of woman's fate, and the disposers of her liberties. They will instinctively put their own limitations on the equity of her demands, and the circumference of her sphere.

Thus Bailey, in "The Rationale of Political Representation," very succinctly sums up the whole case: "The power of man over woman is constantly misemployed; and it may be doubted whether the relation of the sexes to each other will ever be placed on a just and proper footing until they have both their share of control over the enactments of the Legislature. . . . In the actual relative position in which by nature the sexes stand, and must always remain, . . . separate interests cannot fail to grow up between them, and numerous laws must be directed to the regulation of their respective rights and duties. If the enactment of these laws concerning two parties who have distinct interests is solely under the control of one party, we know the consequence."¹

Again Lecky, in "Democracy and Liberty," gives a similar opinion in reviewing the industrial position of women. "When two classes differing in physical strength, and differing also in the wages for which they are prepared to work, are in competition, separate interests must necessarily grow up, and when the regulations of labour are made exclusively by the representatives of one class, the other class are very likely to suffer. As we have already seen, in England and in most civilised countries the labour of women is now regulated by special laws, which are far more restrictive than those which are imposed upon men. Under the keen competition of modern industry, ill-judging philanthropy, or the jealousy of male competitors, may very easily through such laws inflict on them irreparable injury. One considerable body of reformers would drive women altogether out of the factories. . . . Scarcely a Parliament passes in which the area of factory legisla-

¹ To put this to the test, it is impossible to point to a single law in any legislative code of any country, civilised or uncivilised, that favours the woman in preference to the man. In the primitive tribal conditions, when mother-right reigned supreme, the reverse was possibly the rule, and the laws and customs were regulated by women's initiative. "The hostility of the wise-woman—the theme of many a tale—to the King's son was in truth but the hostility of the woman ruler, the term of whose dominion was past or passing to the encroachments of the new order of male ascendancy."—"Fairy Tales in Literature:" *The Edinburgh Review*, July 1898.

I often wonder upon what grounds men claim the respect of women. Certainly not on the score of their mass of selfish legislation, their monstrous man-made creeds, their illogical double standard of morality, their miserable sophistry and unreasonable reason in all their dealings with the mothers of the races.

tion is not extended, and in which new special regulations are not imposed on the work of women, which tend to handicap them in competition with men. . . . And this legislation emanates from a Legislature in the election of which women have no voice, and is largely due to the votes and the pressure of organisations of working men. . . . Separate and even antagonistic interests of a vital character have arisen, and the case for giving women some voice in legislation has greatly strengthened."

This corroborative opinion confirms my statement that women's questions from a feminine point of view, have never been fairly, honourably, or completely judged. They have suffered from preconceived and insurmountable sex-prejudices; they have had to contend with the various masculine idiosyncrasies of race, character, class, and position; the unjust monopolies of sex, quite as much as with the unequal division of rights and privileges.

Women, therefore, have never found a world to their liking. They have patiently endured, but never sanctioned or acquiesced in, except under protest, the unnatural and arbitrary division of life's duties, imposed by man-made laws, and circumscribed by male definitions. Thoughtful women have for long studied the great modern movements for reform, liberty, and morality from the woman's point of view, and they have seen much in them deficient in scope, wanting in detail, and inadequate in practice and utility.

Therefore as thinking intelligent women at the present day approach political questions, they bring to bear upon their elucidation the inherited experience of ages of self-discipline, self-control, suffering, patience, and hope. The purest instincts of their nature make them rebel against "things as they are," the "natural order of things" according to masculine parlance. They resent all the evil and vice of humanity being laid at the door of the beautiful earth-mother; they know within themselves that the accusation is false and untenable. It is not nature that is at fault, but man, who has abused nature's best gifts.

The average woman is but dimly conscious of the difficulties lying in the path of the reforms she honestly advocates; but the few elected pioneers of the woman's movement appear fully cognisant of the lines it is safe and prudent to follow for the present, and in pressing forward for the universal acceptance of the New Law, not to show scorn of experience, and reasonable limitations. The old order passeth slowly away, the new order cometh as gradually, and as silently formulates itself in the receptive bosom of humanity.

In the future lie women's fairest hopes; it holds for them the promise of better things, the obliteration of old wrongs, the advent of purer codes and juster systems. And we may well consider how valuable to mankind in general is this characteristic hopefulness in the future regeneration of the social state entertained by

most women, for men in legislation are prone to pessimism. The reforms they advocate and carry forward a step, are seldom undertaken by the majority, from a broadly ethical and moral point of view. They have been carried through opportunist expediency, for the most part, actuated by mere personal, party, or political motives quite irrespective of well-defined principles. The result is half-measures, faulty in structure, and stamped with inefficiency and ephemerism. Men are content with patching rather than curing; with alleviating a grievance instead of eradicating the cause.

As woman takes active participation in political life, her influence will be felt in placing reforms on a far deeper and psychological basis. These shiftless methods of expediency will find no favour in her eyes; she will question, if a measure be just, true, and thorough. What is false, baneful, and ambiguous will have no place in her legislative codes; for having drunk to the dregs the bitter cup of enforced inferiority, of misrepresentation, of servitude, and humiliation; having been the defenceless dupe of legal quibbles,¹ and biassed judgments, she knows full well, where the insidious poison of injustice, arrogance, and self-interest creeps in; and where bounds are set by narrow conventionalism, bigotry, and prejudice to the fresh springs of truth and justice.

The great bulk of the women who, in the present century, have toiled and suffered for their sisters, who have done inestimable work on School Boards, Parish Councils, Board of Guardians, and in other public functions, who have opposed and by their efforts partially remedied existing iniquities of legislation, are earnest supporters of the Woman's Suffrage movement. They are fully persuaded that, only through the restitution of an ancient right, unhappily for a long time held in abeyance, and afterwards arbitrarily abrogated, can women demand and obtain effectively full justice for their sex.

As Mrs. Wolstenholme Elmy truly sums up the position: "No wonder that women have begun to feel that the question of the suffrage is the vital question of the day for them. Since they find that, whether for the conservation of liberties already achieved, not one of which is secure under existing circumstances, or for the further amelioration of their condition, or for the exercise of any influence on social and international relations, they absolutely

¹ See, for instance, the case of Miss Magill, elected rate collector for the Aghnaeloy district of the Clogher Union, Co. Tyrone, in the place of her father, whose duties she had efficiently performed for five years, owing to his invalid health. The Irish Local Government Board would not sanction the election, as it was "unfit" for a woman to exercise the office of rate collector, presumably when *paid* for so doing, as no opposition had been offered when the duties were performed gratuitously! The Clogher Board of Guardians proving obdurate, the Irish Local Government Board appointed two paid Guardians at a cost to the rates of £500 a year, and dissolved the Clogher Board. It is interesting to note the date of this incident, October 20, 1898. "The world moves slowly, my masters!"

need the power of the Parliamentary vote. They regard it not as an end in itself, but as a leverage with which to effect greater good for themselves and for others. It is to them the charter of liberty and the key of opportunity."

A very important fact is often overlooked, that in preferring her claim for the Parliamentary franchise, woman is pleading for no new favour, but demanding an established prerogative of past days. Up to the passing of the Reform Act, in 1832, where the use of the words "male persons" effectively excluded women, the right to the Parliamentary vote was based on the just principle, that those who were liable to taxation, were, men and women, equally granted representation, and a voice in choosing the persons authorised to levy taxes. Women sat in the Saxon Witas; in the Parliaments of the Plantagenets women still retained their prerogatives that had belonged to them in the Witenagemote. They were included in the summons to Parliament, but gradually allowed their right to sit to fall into abeyance, resting content with choosing and naming lawful proxies. When the Representation of the People Act of 1867 was passed, thousands of women claimed their right to vote, as throughout the Act the word "man" is used, which in ordinary legal enactments includes "woman." But in utter disregard of justice, history, and precedent, four judges—Bovill, Byles, Willes, and Keating—declared women to stand under a constitutional disability with regard to the Parliamentary franchise, although the word "man" might in other cases be held to include "women,"—thus committing themselves to the two extraordinary and illogical doctrines—(1) That taxation and representation do not and need not go together: and (2) that one and the same word in Parliamentary enactments means male and female when duties and obligations are imposed, but "male" only when rights and privileges are conferred. Never surely was there a legal interpretation more open to the charge of mere arrogant sex-bias, prejudice, and inconsistency.

In fact, on no subject have men so completely lost their boasted logical acumen as in the various reasons marshalled in opposition to female suffrage. The numerical advantage women have over men is one of the stock arguments of our opponents, which undoubtedly is one of the most illogical prejudice could devise. An act of justice must be deferred, because of the great number of persons it would benefit. Surely some of our legislators have not yet grasped the elementary principles of right and wrong! Women's appeal for justice must now be laid before the nation at large; and having aroused public sympathy in their favour they must look to Parliament for the restoration of their constitutional right through the support of sympathetic members, yearly increasing in number and influence.

No great reform, or no great measure of justice has ever been effected in a day. An idea, pregnant with vast changes, takes a

long time to penetrate the average mind; but every year we see the question of women's suffrage approached with more seriousness of thought, and more determination to bring it to a triumphant issue. As day follows the night, so surely will this measure of justice be carried for women, and thus inaugurate the advent of the true woman's era.

"That the day for the enfranchisement of women in this country is coming, cannot be doubted by any one capable of reading the very apparent signs which have been shown for some years past. One of the most remarkable of these signs is the desperate struggle those opposed to woman suffrage are making to prevent its accomplishment."¹ Witness, in confirmation of this statement, the disgraceful tactics resorted to in the House of Commons on July 7, 1897, when the third reading of the Parliamentary Franchise (Extension to Women) Bill was to be moved as the third order of the day. The second reading was carried by a majority of 71 on February 3, but was shelved by its opponents when the bill came up for the third reading. A like fate befell the second reading of the Women's Suffrage Bill on May 12, 1905, which was talked out by its enemies. On March 16, 1904, a Women's Suffrage Resolution passed the House of Commons by a majority of 114. On April 25, 1906, the resolution in favour of Women's Suffrage was talked out by opponents. In 1897, 1,285 petitions alone were presented in favour of Women's Suffrage. Women Labour Associations are pledged to forward the reform, the number of women therein represented, being over 5,000,000. The Liberal Government of 1906 shares with Russia the invidious position of being the only civilised Legislature that has imprisoned women for demanding the vote.

It will generally be found that the most bitter opponents to the enfranchisement of women, and incidentally to women's advancement otherwise, are men whose private moral characters will not bear inspection. They judge women by the low standard of which they are most conversant, and which presumably they prefer; therefore they would rather womanhood were lowered than raised, and the condition of women made worse instead of better. These men, as a rule, hypocritically bring all the old platitudes to bear in support of their illogical antagonism, and deplore the unwomanliness of female independence either of thought or status; being willing rather to drive a thousand more women on the streets, victims to men's passions, than see one woman efficiently and intelligently filling a public office, taking upon herself the responsibilities of citizenship, or earning a competency in any trade or profession.

From these ignoble specimens of fallen humanity, ungrateful debtors to the universal motherhood, it is a relief to turn to the

¹ General Gibbons.

large and increasing body of illustrious men, who, intellectually giants among their fellows, are fighting women's battles, and, as true knights of old, enlisted on the side of woman's cause, do the right without base fear of consequence. At the present day, it may safely be asserted, there is no great leader of thought or reform who does not strongly advocate woman's suffrage, and would hail the day of its achievement as the most important factor in the future ethical evolution of modern civilisation.

“Temporary questions may be decided by man, but the future is in the power of women. In accordance with this view, if woman receives the ballot, it will not be given to establish her equality, not to satisfy the importunity of any special class, not to carry any particular legislation, but in her evident desire to accept the additional duty, it will be given, in the belief that society as a whole will be the gainer for woman's active participation in its government.”¹

It is moreover of the highest importance to women at the present time to gain their political freedom, as many measures affecting most nearly their interests and welfare are being pressed through the House of Commons by sheer male pertinacity, upon which, though they concern women more vitally than men, the former have as yet been denied the right of expressing either approval or objection.

Take, for example, the Marriage of the Deceased Wife's Sister Bill.

Lord Coleridge concisely summed up the whole question in a few words—“Speaking of marriage, besides the man there is the woman, and, in such a matter, it will hardly be disputed that she has equal moral rights with the man. If the vast majority of women in point of number (and especially the majority of refined and educated women in England) are opposed to this measure, if it is abhorrent to their feelings, what right have men, even if all were agreed, to overbear them and disregard their feelings? . . . As a rule men, most earnest in support of the new measure, have admitted with regret that women as a whole dislike it. It is then not generous, it is not manly, not, in my opinion, just, to persevere in it.”

This is the crux of the whole matter, a new and invidious element affecting most vitally the sanctity of marriage, changing the relationship of the nearest ties, and subverting the present domestic and social relations, has been supported by men alone, in spite of the instinctive disgust of the majority of women, who view the innovation with unqualified disapproval, born of an inbred psychological aversion, based on the unerring instinct of womanhood. They look upon such an infringement of the marriage tie as a further insult and indignity shown to women by male legislation.

Hitherto the law has recognised, according to Christian principles, the perfect equality of man and woman as to the facility of contracting marriage, but the Deceased Wife's Sister Bill introduces an odious disparity, giving greater license to the man, which it refuses to the woman. The man may marry his wife's sister, and by imputation his wife's niece, but the woman may not marry her husband's brother or his nephew.

Surely men have already sufficient license, surely there is a wide enough choice obtainable among women, without a man desiring the sister of his wife, and thus inflicting upon both wife and sister-in-law a terrible indignity, altering their relationships towards each other, and introducing into the home-life a dangerous element of suspicion, jealousy, and sexual passion? With all its defects the English marriage law has been hitherto the purest among civilised nations. Our ideal of home life is the highest in its approach to the Christian standard. But now that the wise and moral restrictions of the law are loosened, we are confronted by the danger of further laxity creeping in. Marriage between uncle and niece will follow on a new agitation; marriage with the deceased husband's brother is the logical sequence of marriage with the deceased wife's sister; and in fact all domestic relations are threatened by the overthrow of the barriers raised by men's better judgment against license and immorality.

We have only to glance at the perverted moral sense of the French nation with regard to sexual relations. The whole plot of Zola's celebrated novel, "Dr. Pascal," centres in the seduction of a young girl by her grey-headed *uncle* and *guardian*. And the crime is not held up for just condemnation and abhorrence, but rather extolled and idealised as a sweet and womanly submission on the part of the victim, and a triumph of virile manhood on the part of the aged seducer. Moral depravity could reach in a nominal Christian country no lower depths; and this same laxity of sentiment and action we have let loose in England, by the passing of the Deceased Wife's Sister Bill.

Of the psychological and physical effects upon the offspring of these incestuous unions I will not touch. The subject is a very grave one. Man and wife, in the words of our Saviour, "are no more twain, but one flesh." The wife's sister is as a man's own sister, because he has become as "one flesh" with his wife. From a religious point of view marriage with the sister is morally prohibitive; from a physical point of view it is a gross breach of the limits set by Nature herself. The same argument applies to the relationship of the wife to the husband's brother.

Again, why should a small minority of persons with ill-balanced and uncontrollable passions have the law altered in their favour to the detriment and disgust of the majority? There are fewer men married to their deceased wives' sisters at the present day in England than there are men who have committed bigamy. Why,

if we are asked to legalise and condone the one connection, should not an agitation be started to whitewash the other? As the late Duke of Argyll truly observed—"When people talk of natural feelings and natural repugnances they speak entirely unconscious that they were built on the long habits of Christian legislation, and I say that you have no security whatever when the prohibition is broken down in respect to this particular marriage, that you will not be obliged to legalise those other marriages against which at present you revolt."¹ *Facilis descensus Averni.*

It is upon this and kindred subjects thoughtful women should earnestly concentrate their attention, and though they do not as yet possess the vote, to educate the majority, that the fearful danger of such innovations may be fully recognised; and women may protest, as guardians of the heart and of the home, that no further infringement on these sacred precincts shall be made without their sanction.²

We now must glance at the condition of French women and the awakening of true womanhood among them.

Whatever may be the political and legal disabilities of women in France, undoubtedly their influence in social and domestic life is unbounded. The Salic Law does not penetrate the home-circle; under an insidious form of retributive justice, woman there reigns supreme. *La Mère* is the personification of autocratic rule; whose word is law, and whose advice in all the vital questions of practical domestic economy is the most important. From their already securely established standpoint of domestic influence, gained by their quick wit, good common sense, indefatigable industry, and self-denying thrift, French women can, with every hope of ultimate success, demand further individual responsibilities and active participation in civil, municipal, and political life. Their inherited training has qualified them in measure for the higher duties, and possibly with the admission of women into public offices, the governmental departments may enter on a new régime of honesty, economy, and efficiency, from which they have long been estranged.

Taken as a whole, the average French woman, be she peasant or *bourgeoise*, contrasts favourably with the average French man. She is neither materialistic, Godless, pessimist, neurotic, egotistical, or devoted to self-analysis. She still is the supporter of religion, the believer in the Divine; she is honest, scrupulous, and conscientious in performing all the duties allotted to her. She is

¹ Speech in the House of Lords, May 19, 1870.

In Holland, Denmark and Germany a man may marry his own niece. In South Australia a man may marry his wife's niece. It is said by the Hindus that in the Kali Yuga (the evil Age) all restrictions on sexual vice will be done away, and in consequence the world will undergo another cataclysm, destroying most of mankind.

² "The battle of the Christian faith will be fought round the marriage altar."
—Gladstone.

more tolerant, more stable, and conservative in her opinions than the majority of her countrymen; and upon her active instrumentality probably depends the future of national stability, of settled government, and uncorrupt administration in public affairs.

The salvation of France, undoubtedly, both morally and physically, rests with her women. And happily French women, with their many social and practical qualities, are at length evincing a lively and healthy interest in matters municipal and political. They are awakening to a sense of the various injustices under which they labour legally, and are claiming redress for many wrongs and definite grievances. At present women cannot vote for the Chambers of Commerce, or the *Conseils des Prudhommes*; they have no right to sit on the *Conseil de Famille*, or to act as legal guardians to their children on the death of the father. Married women have, however, a right to their own earnings.

In the higher education women can take university degrees in letters, science, law, and medicine. Madame Curie, the discoverer of radium, was elected as professor at the Sorbonne in 1906. Mdlle. Clémence Royer was also one of the greatest of modern scientists, though her work was little recognised during her lifetime. Women can practise at the Bar; they hold office as Government inspectors; they can be appointed on the Education Commission; and medical women hold appointments in Government departments. But these reforms have only been carried in the face of the keenest opposition; yet in the country districts all the heaviest and most fatiguing work is done by women; and in the towns, the greater part of commercial business is under their management.

French women, however, approach all reform more particularly as regarding the moral aspect. They do not appear unanimously to press for participation in public functions, but they plead for greater morality in marriage, and a higher masculine standard in sexual relations.¹ Of the need of this particular reform, there is no question. On all sides thoughtful men and women deplore the depths of immorality into which the youth of France has fallen.

What must one augur of the future of the French people, unless a better spirit prevails, when a French author thus criticises the institution of matrimony: "Marriage as we see it nowadays, defaced and corrupted by modern life, seems to me almost as contemptible as adultery. Restore its sincerity, its pristine beauty and sublimity, and I shall be in the front rank of its defenders. Our morality has been perverted and dragged in the mire by our system of compromise, that it cannot, perhaps, serve any higher purpose than the ignoble ends of a Clotilde and a Lafont. I, for one, shall not expend the thousandth part of a drop of ink

¹ The seduced woman is forbidden *by law* to name the father of her child. The man is in no way responsible, yet he can claim the child.

in defending either the institution or the social order which is reared on such a basis."¹

The woman's cause has found many ardent supporters among distinguished literary men; and this is one of the most promising signs in Young France. In *L'Ève Nouvelle*, Mons. Jules Bois appears to take the same view of woman's physical and psychological organism that has been advanced in these pages. He especially makes a note of the mystical and significant circumstance, that in the ancient faiths, men have never been deemed worthy to have any share in the bringing forth of Gods and Redeemers, citing this fact as a proof of woman's civilising influence and latent superiority from the earliest ages.

From these cursory remarks it will be gathered that French women, both in the training of their girls for the responsibilities of wifelyhood and maternity, and of their boys in habits of self-control and purity of thought, have much headway to make up before they arrive at the same level as their Anglo-Saxon sisters; and the advanced movement of the woman's question in England is watched by their own pioneers with the keenest interest. As Mrs. Virginia Crawford remarks, "It is to England that French women look for guidance in all practical matters concerning the evolution of their emancipation. . . . Feminism to-day is a force to be reckoned with, whether in social life, in politics, or in literature. . . . I am convinced, from personal observation, that if the women of France have much to learn in all concerning the relation of the sexes, the men have still a great deal more to learn; and that this new feminist movement, even though its methods may not always be our methods, contains within it the germs of a much-needed social regeneration."²

To further this end a special paper was issued in Paris entitled *La Fronde*, "directed, edited, written and printed exclusively by women," and devoted entirely to their interests. It put forth the anomalous position of women, as being in the majority of the population in France, they are the principal rate and tax-payers, yet are denied the vote; that though they contribute to the national wealth by their manual or intellectual labour, they still have no voice in municipal or national administration, and therefore through the medium of the press attention must be drawn to those questions that vitally concern the happiness and well-being of women.

There are various important societies and organisations that work solely for the enfranchisement of women; of these the chief are the National Council of French Women, the French League for the Rights of Women; the Fraternal Union of Women; the Group for the Solidarity of Women. Madame Georges-Martin,

¹ Augustus Filon, *Fortnightly Review*, July 1897.

² "Feminism in France."

President of the National Council, thus sums up the claims and aims of her sisters, "It belongs to French women to claim the application of 'Human Rights' to themselves, which will result in peace between all peoples, in equality of rights for both sexes and in social justice. It belongs to the women of France to call upon the women of the whole world to unite in a common effort in view of the same ideal."

Turning to the adjacent country of Belgium, we find that the woman movement is there making rapid strides. Belgian women of the upper and middle classes are active in many estimable public works, such as founding and developing industrial schools and kindergartens, in supporting public lectures for the higher education of women, superintending prison reforms, and encouraging temperance and social purity societies. On women also has devolved a great part of the organisation of various charities, hospitals, crèches, and homes for destitute cripples. Belgium can also boast of woman-lawyers, who, however, are not encouraged to practise their profession. Female students have also graduated as doctors at the Brussels University, but prejudice prevents their obtaining practice. However, at the University itself women labour under no disabilities, being admitted on the same footing as men, with regard to elective courses, examinations, and diplomas. Women hold subordinate positions in the railway and postal services. Hotels and shops are largely kept by women; and many manage independently large estates. All public, municipal, and civic offices requiring administrative capacity are, however, closed to them, whatever may be the ability of individual women.

Up to the present the Belgian woman has not freed herself from many of the narrow and retarding conventionalities which no longer impede the progress of English women. They have less independence of action in the ordinary amenities of social life; they are still beset by class prejudices and limitations.

In Germany the woman movement has met with many cruel rebuffs. It is yet in the embryo stage, hardly developed into a distinctive tangible shape, or formulated its nebulous aspirations. It has to its detriment coquetted with the most extreme socialistic tenets; it has allied itself temporarily with revolutionary measures rather than with legitimate reforms; and has moreover suffered as much from the attention of friends as from the antagonism of enemies. The average German Frau amply fulfils a woman's destiny, according to a well-known masculine dictum; she suckles fools and chronicles small beer, *ad infinitum*. The pioneers of the woman's movement have to contend as much with the apathy, supineness, and ignorance of their countrywomen as with the undisguised enmity of men against all feminine advancement either in higher education or in municipal and political life.

German women are at last, after numberless petitions to the Reichstag and Landtag, permitted to study medicine, and to ob-

tain their necessary training and degrees. But every obstacle is placed in their way by the various professors of their securing as a right, what was only conferred as a favour in an extremely grudging spirit.

The position of the German wife and mother was in the past a most degrading one; in fact, German law hardly recognised the individuality of a woman, married or single; but the Civil Code of 1900 removed the disabilities of women as to guardianship of children or of grown-up persons of mental or moral infirmity. It also gave the wife the free disposal of her own earnings. The property of the wife, however, becomes through marriage subject to the husband's administration and use. The wife is at liberty to take legal measures against the husband if she fears that her fortune is in danger. By matrimonial contract complete separation of goods can secure to the wife the full disposition of her own property. German women have the right of the franchise for many local bodies; they are also in the larger towns admitted to the Poor Law Boards on equal terms with men, with equal rights and duties. In Berlin women are employed, as uniformed police to lead or carry home drunkards. With man's usual inconsistency in his dealings with women, the woman who may have no voice in making the law, is elected to enforce it!

The labour conditions of the working-classes are extremely onerous in Germany, and press especially hardly on women, their working day averaging from eleven to thirteen hours. We therefore find the only strictly organised movement among women is carried on by the Social Democratic party, which has made equal laws for men and women a plank in their programme. The middle class women have unfortunately no political party to support them in their demand for legitimate reforms; the working women, on the contrary, have a large number of members of the Reichstag pledged to advance their claims; and it should not be laid to their fault, that among these supporters are men of extreme views and revolutionary tendencies. The position of women has been kept at so low a standard, their liberties have been so cruelly restricted, and their development so ruthlessly hindered, that in desperation they have caught hold of any hand stretched forth to help and raise them. They find sympathy in the common bond of humanity.

The names of Frau Minna Cauer, Second President of the Women's Congress, and editor of the *Frauenbewegung*; of Frau Morgenstern, editor of the weekly *Hausfrauen-Zeitung*; of Frau Stritt, of Dresden; of Dr. Anita Auspurg, of Hamburg; and of Fräulein Marie Raschke, may be mentioned with honour, as women who have dared to cross the Rubicon of German prejudice in unfolding the banner of female emancipation. Greater unity of action and purpose between the classes is essential to the welfare of the woman's movement; at present it is carried on mostly by the proletariat; therefore naturally the demands made savour

of extreme socialism, and give occasion to the enemy to blaspheme. Probably with the higher education more generally diffused, milder currents of thought and feeling will actuate the practical working out of the German woman's freedom. There are already three gymnasiums (the highest grade of schools) opened for girls, one at Carlsruhe, another at Berlin, and the third at Leipzig.

Women's suffrage has hardly yet been approached, except with bated breath; but as Frau Stritt remarked at the Women's Congress, held in Berlin in 1896, "Friends and enemies alike know that we are not going to stop at the first step, nor in the middle, but are going right on to the end." The suffrage movement is greatly hampered by the law which prohibits "school-boys, ministers and women" from taking part in any political society or political meeting. The chief demands of the National Council of Women are therefore: 1. Unlimited right of meeting; 2. Full franchise for church councils; 3. Vote and eligibility on Municipal Councils; 4. Vote and eligibility for Parliament. "Our task," says Dr. Anita Augspurg, "is to bring our whole sex up to realise the worth of political rights and to make them claim them with the full ardour and vigour that ought to be bestowed on this aim, as not only the end of our whole movement, but of the cultured progress of mankind." And with all our hearts, we women of England wish our German sisters "God speed!"

In Russia, as in Germany, women have experienced many reverses in the various terrible struggles for freedom.

Liberties have been capriciously granted and as capriciously withheld; rights and privileges conferred and permitted for a short period, and then suddenly, arbitrarily annulled. It is an uphill fight for freedom, often gaining one step to slip back two; but yet, in spite of rebuffs and disappointments, injustice and misrepresentations, the watchword is "Advance!" and nobly, bravely, and undauntedly have many earnest, devoted women responded to the call.

As Princess Kropotkin remarks, in her article on "The Higher Education of Women in Russia," *Nineteenth Century*, Jan. 1898: "This is how matters stand now, after such a tremendous amount of energy spent, and heavy sacrifices made for thirty years in succession, in order to obtain access to higher knowledge and science. These sacrifices were too great for reaction to stop the Russian woman in her strivings towards a higher intellectual life. Our women have proved that they are strong enough to struggle against the prejudices of society, against family despotism, against misery, and against a despotic government."

However, we must in justice note the good with the bad. Everything in Russia depends on the Government, nothing is due to private enterprise or the pressure of public opinion. If a movement finds favour at headquarters, it is fostered and encouraged; if the reverse, it is ruthlessly crushed out of recognised existence,

however great may be the interests at stake. The State, however, is generously disposed towards women-doctors. Their training is free, and is given at the St. Petersburg Institute for a period of five years.

Qualified lady-doctors are also being appointed to all the country districts to attend solely on women and children.¹ Moreover, the legal status of Russian women has the advantage in comparison with our own. The marriage law enforces perfect equality between the sexes. In buying or selling funds, depositing of money, debt-contracting, disposal of property or transaction of business, the married woman is entirely her own mistress. There is no necessity for marriage settlements, as there is but one law of property, viz., each keeps and controls what is his or her own. The mother has equal control with the father over the children; in fact, nothing surprises a Russian more than the present condition of the English law, which subordinates the position of the mother, and ignores in many cases the existence of the wife.

Russia has everything to gain by the further emancipation and the higher education of her women. Her civilisation is as yet in the crudest form, and needs all the refining influence that an enlightened, sympathetic, and progressive womanhood can bestow. The social, economic, and political problems confronting the Muscovite are insoluble without the tact, adroitness, loving-kindness, and intuition the majority of women possess as their distinctive characteristics.

And here I would notice a side-issue whose importance should not be overlooked. In Russia, as elsewhere on the continent, the movement for the upraising of women has proceeded from the despised Ghetto. The Jewish woman has had a large share in the struggle for female emancipation. She has been the first to take advantage of any new outlet, to welcome and utilise any innovation that promised greater liberty and wider opportunities. It is strange, that both in Russia and Germany should have arisen of late years so bitter an anti-Semite feeling, culminating in a persecution of the Jews that is a disgrace to civilised humanity. Both nations are busy in eliminating and expunging the leaven from among their people, that was working for freedom of thought and liberty of individual action; the net result being that the Jews betake themselves to other countries governed by less arbitrary and despotic laws.

The Russian woman has moreover to bear a new and unforeseen indignity and tyranny. In the partial enfranchisement of the people half of the nation were excluded from any participation in its privileges, the women who had suffered equally with the men were denied the Suffrage. The women of Russia are learning their most bitter lesson. They may strive for freedom, but when

¹ See Note 4.

won, they are told man alone is worthy of the prize. No wonder the peasant women of Tver, in their petition to the Duma, representing their grievance, said, "This law is unjust, and from it springs division among men and women—nay, even enmity." Sex monopoly is more galling than class distinctions.

There is, however, one oasis in the wide expanse of the Russian Empire that in a manner redeems the barrenness of the whole. In the province of Finland, which holds a peculiar and anomalous position, women have secured greater freedom than in any other part of Europe. "There is no sex in Finland," says a recent writer; "men and women are practically equals, and on that basis society is formed."¹

Women take their degrees at the Universities, they are engaged in every branch of trade, they work as carpenters, paper-hangers, watchmakers, goldsmiths, printers, and bricklayers. They are also employed as clerks in business offices of all kinds, in shops and public works. In 1894 there were 50 women principals of work-houses, 130 poor-law guardians, and 283 members of school boards; 849 women occupy positions under the State, and 100 are employed in municipal offices. Women in Finland are even magistrates, and policemen in the office, but not in the streets. They are not debarred from becoming members of the great societies. Women belong to the Geographical Society, and yet our Royal Geographical Society refuses to admit women within its doors. The Literary Society has many women on its books. The Baroness Alexandra Gripenberg, who edits and publishes a paper devoted to women's interests, heads the pioneer movement for women, and takes a prominent part in the furtherance of the higher education, which, however, is already far in advance of many other countries. Women also possess the Suffrage under the administration of 1907 and can be elected to Parliament. 19 women were elected to the first Finnish Landtag, being the first women members who have sat in a European Parliament since the Saxon Witas.

In Norway,² Sweden, Denmark, Holland, and Switzerland the woman movement is in a highly progressive condition; and every facility is accorded to women to earn a life of independence. They are now agitating for the municipal franchise in Denmark, as they have already won their way into the universities and on the Board of Guardians. Ibsen has had undoubtedly an abiding influence on the woman's movement. His portrayal of "women in revolt" has given an impetus to women's efforts to free themselves from narrow and mischievous restrictions. That, at the first bound, human nature over-reaches itself is not surprising, when one con-

¹ "Through Finland in Carts," Mrs. Alec Tweedie.

² In the session of 1907 a Woman Suffrage Bill was passed conferring the right to vote upon all women tax-payers and on women who are the wives of tax-payers. Women in Sweden can act as jurors and have filled the magisterial bench. The suffrage parties are strong and united.

siders the intense repression of bygone years; there is, however, no reason to fear that the high-spirited Scandinavians will not soon recover the just equilibrium and work uniformly for progress. We must now turn to a less promising picture. In Austria-Hungary the position of the majority of women, especially among the working-classes, is a most painful and degraded one. Their morality, owing to the tyrannous conduct of the overseers and workmen, is at the lowest ebb. Their labour is of the hardest and most debasing character. Women are, in Vienna especially, truly beasts of burden; they have to work for a mere pittance under bricklayers; are yoked to carts like animals, and are the chief carriers of hods of bricks and mortar to the men employed in building. As a rule, the unfortunate women work until their confinement, and begin a week afterwards. It is little wonder that they are prematurely aged, and the young girls thin, anæmic, and exhausted in strength and energy.¹

An American writer, F. Hopkinson Smith, thus graphically depicts the white slavery of the Hungarian women in Buda-Pesth: "A girl of sixteen and a grey-haired woman of sixty were new types of brick and mortar carriers to me. And not in one place alone, but wherever a building is in course of construction. Narrow platforms instead of ladders are made for them, running zigzag up the outside scaffolding. The mortar, all mixed by women, is dumped into a tub; a pole is thrust through the handles, swung over the shoulders of two women, and the weary climb to the top begins. I saw one dark-eyed, bare-footed girl—she was pale and thin enough, clothed only in a skirt and chemise—rest the tub for a moment at the first landing, and press her hand to her side as if in great pain, the older one waiting for her patiently. With all its beauty, dash, and enthusiasm, it must be a curious civilisation which tolerates and makes possible a sight like this. It made my blood run cold and hot. It was as if one had ploughed with a fawn. But this custom, hideous at it is, cannot, I think, be counted for many years against these people. Their progress in social order is too marked, let us hope, to permit of a long continuance of this degradation."²

We thus see women have not yet emerged from the stages of barbarism in Austria and Hungary. Some concessions have lately been made towards advancing the higher education of women in the upper and middle classes, but these are still debarred civil and municipal rights and privileges.³

¹ Miss Levetus, Secretary to the Social Branch of the Vienna Ethical Society, see *Report*, 1896.

² "The Hungarian Millennium": *Harper's Magazine*, August 1897.

³ Universal Suffrage does not include half the nation according to the illogical dictum of men, as the Austrian women found to their cost, when the measure granting adult suffrage passed through Parliament. The law does not allow women to attend political meetings, therefore the propaganda and agitation for the suffrage is carried out by various societies by petition to ministers and members of Parliament.

It appears impossible for men to give any measure of justice to women without a qualification, for when the Austrian universities were opened to women they were debarred taking degrees in law and theology.

Nothing has, however, as yet been attempted on a wide basis for the amelioration of the working woman's lot, or a reform of the marriage laws. The women of the Social Democratic Party are strongly pressing for the political franchise.

In Spain and Portugal woman is now, as in ancient times, a mere object of recreation for man—a plaything of the hour. She is supposed to have nothing in common with man's more serious pursuits or intellectual studies. Her ignorance is amazing, and it is seldom that a woman is able to overstep the rigid barriers imposed by religion, custom, and superstition so as to obtain a more liberal education or a sphere of comparative independence. Probably, if she does so, it is at the risk of losing much of what constitutes pure and true womanliness. So certain is it that if reforms are not permitted legitimate and gradual development, liberty violently obtained tends to license, and reformation expands into revolution. When, out of a population of 18,000,000, 16,000,000 are illiterate, one may easily surmise that of the educated minority women do not form a sufficient number to be a perceptible factor.

In Italy the same warning note may be struck as in Spain. There again is a seething hotbed of discontent—noble and otherwise—with all things mundane, social, religious, economic, and political. A spirit of anarchy and fierce rebellion against all restraints seems to have taken possession of a large body of the lower classes. Women, always the greatest sufferers in times of transition, see their old faiths wavering, and nothing definite or helpful to take their place. The Italian woman of to-day has a difficult part to play, for she has to take the rôle of peacemaker between Church and State, to be the bond of union between pure materialism on one hand and extreme sacerdotalism on the other. Will she be strong enough to bear the strain? It is a hopeful sign for the future, that women's just claims for the suffrage have been met with consideration by the press, the political parties and the government itself.

In the higher educational movement, Italy, to her credit, stands well to the fore. Her women practise as doctors, and are eligible for many important offices, even in the law.

The curse of Italy, as in France and Germany, is the infamous *Police des Mœurs*. In 1876, eight Prefects of the country protested against the system, "as a dishonour to the public service." Woman is degraded and man brutalized by this open recognition of vice. Women are more and more becoming convinced that woman's economic redemption can only be obtained through her political enfranchisement, and then, and then only, can she deal a

death-blow at man's shameless immorality, only possible through woman's destitution.

Undoubtedly the darkest cloud in the woman's horizon spreads like a pall over the Eastern portion of Europe, the land of the Grand Turk. There, alas! the dawn is not yet breaking, as a herald of a new and brighter day. The darkness only is being made visible; the depth of the night's blackness and horror only now being dimly realised.

This, however, of itself is a good sign. When women themselves commence self-analysis, self-introspection, self-dissatisfaction, there is hope for them and their cause. Inherent apathy, supineness, and moral torpidity are the Turkish women's greatest foes towards emancipation. When the slave does not feel the chain, it is useless to speak of freedom; when the bird is content with the gilded cage, what moots it to open the door?

But slowly, surely, Moslem women are beginning to feel their degradation, to awake to a sense of their inferior position in the scale of humanity. A young Turkish lady thus appeals for guidance and sympathy in this new deliverance from worse than Egyptian bondage, and pathetically describes the present conditions of an inmate of the harem:

"She has never known that there are other claims than those inflicted by the tyranny of man, and that life might contain higher aims than the mere fact of living for self; in fact, selfishness is a virtue in harems, which all must follow who wish to live. . . . On the other hand, the mothers are not entitled to teach their daughters those pure and high principles, which every woman in Europe thinks it necessary to inculcate in her children. In fact, she has not sufficient influence over her child to do it. The mothers are usually slaves. . . . Every child has a different mother by whom he will stand by party spirit, and whom he will defend against her rivals, but whom he will never respect, and whom, alas! he has no reason to respect, for she has never taught him anything but the one principle of selfishness, and she does not practise any other virtue herself. A Turkish girl of fifteen knows as much of life as a European of forty; . . . of course a girl cannot be modest under such circumstances. . . . No pure or honest woman from the European society could live in a harem without either leaving in disgust, or being obliged from self-preservation to do at Rome as the Romans do. . . . What we need the most, what we must strive for with all our force, is the abolition of polygamy, and to that we must help ourselves by enfranchising our slaves. As long as slavery continues to exist, polygamy will reign in our harems in its worst form.¹ . . . With slavery non-existent,

1 "There are certain customs among the Mahomedans which reduce their women to the conditions of slaves. It is stated that according to the belief of the orthodox, women have no souls."—Judge C. Sabbataya Aivar, B.A., B.L.

In Morocco women are denied education, and have no individual status. No woman may worship in the temple.

no Turkish girl will agree to occupy the second place in a husband's home, and she will live without the perpetual jealousies, the thousand worries, which are the real causes of our unhappiness. It is not well understood, I think, in Europe that a harem very rarely contains more than one legitimate wife, who is sometimes a Circassian, but usually a Turkish girl. If a Turkish girl, when she marries, she comes to her husband's home, with ten or twelve slaves who count as part of her dowry; whilst, on the other hand, if a slave herself, her husband buys them for her, which comes in the end to the same thing. For, however civilised our husbands may be, there is too much of the Turkish nature latent in them to keep them from casting longing looks in the direction of these girls; and none of them are too shy or too backward to reject his advances. Evidently they know that it is *the only chance* they have of gaining a high position in society, and they can hardly feel for a mistress who has never felt for them. They usually do attain their wishes, the mistress remaining powerless to prevent it, *as the husband has the law on his side*. . . . In the course of time the slave, being an odalisque, and having children nearly as old as those of her mistress, becomes as powerful in the household as the original lady. . . . Thus in striking slavery, we strike polygamy at its very roots, and it is obviously for our good to do it. Against this, however, many objections will arise; as was shown when the English Government took the matter in hand in Egypt. . . . It may be objected that the poor of Turkey are too proud to serve as servants, and that it will be well-nigh impossible to bring them round to my views. But that is only because they do not know better, and the first step would be to give them the opportunities to attain those rights we have reached ourselves; taking care, however, to educate them so as to avoid those shoals, against which we were shipwrecked ourselves. This a few free schools conducted by enlightened directors, and where the teachers are chosen amongst the pure and kind-hearted women who abound in Europe, would do easily. Once this step gained, progress would soon teach them that servitude is no shame, and that it is better to work than to starve. . . . We pretend to be civilised, and we only imitate the vices of Christians without learning what is good in their customs; seeking only our liberty, we neglect to think of our comfort, and forget that whilst slavery is breaking the spirit of thousands of our fellow-creatures we have no right to complain of being trammelled. Our first duty to ourselves and to them is to erase the greatest blot in our fame, greater still because not even countenanced by our religion; and little by little, by showing by our conduct that we are ripe for it, we may hope to obtain the rights refused to us."¹

The Hon. Justice Ameer Ali has, however, put woman's position

¹ "A Voice from a Harem": *Nineteenth Century*, August, 1890.

under the Islamitic system in quite a new light to that in which it has hitherto been regarded. He says: "The legal position of Moslem females may be said to compare favourably with that of European women. As long as a Mahommedan woman is unmarried she remains under the parental roof, and until she attains her majority she is to some extent under the control of the father or his representatives. As soon, however, as she is of age, the law vests in her all the rights which belong to her as an independent being. She is entitled to share in the inheritance of her parents along with her brothers. . . . On her marriage she does not lose her individuality. . . . An ante-nuptial settlement by the husband in favour of the wife is a necessary condition, and on his failure to make a settlement the law presumes one in accordance with the social position of the wife. . . . The contract of marriage gives the man no power over the woman's person beyond what the law defines, and none whatever upon her goods and property. Her rights as a mother do not depend for their recognition upon the idiosyncrasies of individual judges. Her earnings acquired by her own exertions cannot be wasted by a prodigal husband, nor can she be ill-treated with impunity by one who is brutal. She acts, if *sui juris*, in all matters which relate to herself and her property in her own individual right, without the intervention of husband or father. She can sue her debtors in the open courts, without the necessity of joining a next friend or under cover of her husband's name. She continues to exercise, after she has passed from her father's house into her husband's home, all the rights which the law gives to men. . . . Taken as a whole, the legal status of a Mahommedan woman is not more unfavourable than that of many a European woman, whilst in many respects she occupies a decidedly better position."

I have purposely given this extract as showing a man's views of his own country-women, so as to contrast it with the woman's voice from the harem itself, demonstrating how far removed theory often is from practice, and how unreliable is a man's opinion upon a woman's position, when the law is kept more in the breach than in the observance. It also illustrates how happiness and justice depend much more on the administration of the law than upon its integral and technical composition. It is gratifying to find the womanly notes of awakened interest have found a responsive echo in a male compatriot's heart; and one of the members of the Young Turkey Reform Party thus supplements the suggestions made by his suffering country-woman: "In civilised countries the influence of a boy's mother and sisters upon him is, as a general rule, of incalculable value; it is purifying and ennobling. In Turkey, just at the age when a lad needs most guidance and moral strengthening, the women of his family consider it good sport to put the very temptations in his way against which he should be guarded and fortified, and laugh with amusement and delight when he succumbs

to them. They must not be blamed too heavily; they have no education themselves, no ideals; from early childhood they are taught that they count for nothing in social existence; but the result is that at the outset of life Turkish manhood is sapped at the base, and its moral strength destroyed. Education of women, which would doubtless in the end lead to their emancipation from the degrading imprisonment in which they are now forced to pass their lives, *and which was never contemplated by the Prophet*, is a reform of the first importance, and would have a most far-reaching and beneficial effect. I will not attempt to give any account of such education, as there is at present; it is absolutely and utterly futile, as may be readily supposed in a country of which the sovereign has had words like 'freedom' and 'patriotism' expunged from the vocabulary, and where history is exclusively limited to the narration of the marvellous benefits which have been conferred by the Sultans of Turkey on their Heaven-blest people. The future organisation and maintenance of a proper, rational, liberal-spirited State education for both sexes must be left to the "Civil Service Commission" before alluded to, with a service of competent school inspectors attached to it. In its hands, in fact, should be placed the supreme control of the Department of Public Instruction. Primary education must be made compulsory throughout the Empire for both sexes."¹

We thus see two concordant opinions, expressive of a deep discontent with the established order of things and eager to introduce fresh elements of liberty, enlightenment, and equality. The Turkish woman is the slave and the victim of barbarous social customs rather than of unrighteous legislation. She has a mighty task before her in throwing off the dead weight of centuries of oppression, and the shackles forged by religious bigotry and masculine arrogance and incontinence. There are, however, helping hands reaching forth to her out of the darkness. Encouraging voices penetrate even into her secluded prison-house, and Time, that mighty evolutionist, is slowly opening out her way of escape. Only lately a newspaper has been started entirely devoted to the interests of women; and it strongly advocates a higher and more enlightened education for females of all classes.

"Nothing," says Mr. S. Laing, "looks more hopeful for the future of the human race than to see that the female half of it are constant gainers by the progress of freedom and education. . . . Whatever may be the case as regards men, for women there can be no doubt that there is a progressive scale upwards from east to west, from despotism to freedom, from Turkey to America."²

Turning to the Asian continent, we find that the condition of Persian women is analogous in a social, political, and moral point

¹ From "A Study in Turkish Reform," by a Turkish Patriot, *Fortnightly Review*, May 1897.

² "Modern Science and Modern Thought."

of view with that of Moslem women generally. But strangely enough, their legal position contrasts favourably with that of the European; in fact, in some points their condition is superior to their Anglo-Saxon sisters. To our shame be it spoken! For instance, in divorce the Persian woman has a right to her own children. She can enter any trade on her own account, possess independent property, appear as witness in the Court, attest documents, and is made responsible for her own debts. By the Persian law a wife's position is fully equal to an English married woman, as far as legal rights can secure it. The most zealous reformer and enthusiastic supporter of the revolutionary sect, the Bab, was the late Shah's mother, a woman of strong intellectual powers, and possessing much influence in political matters.¹

Again, even in the midst of the general degradation of women in India, we find that the Rajpoots of Northern India treat their women with the greatest respect, consulting their wives on every occasion of importance. Monogamy is the rule. "Let mutual fidelity continue to death, this, in a few words, may be considered as the supreme law between husband and wife," is one of their most frequently quoted formula, and it must be added, its observance is strictly enforced by custom and inclination. However, the position of the Rajpoot woman is the solitary bright spot in the darkened condition of Indian womanhood.

Having already glanced in a former part upon the slavery of the women among the lower castes and the primitive races and aboriginal tribes, I will now simply animadvert on the position of the higher class Hindus; first calling attention to a remarkable fact, that during the last century, when the English East India Company was the ruling power in India, no man, moved either by chivalry or humanity, ever sought to remedy or remove the horrible degradation and gross ignorance of Indian women. It was not until a noble woman, Mrs. Wilson, stirred to the depths of her being with the recital of unmerited and fearful sufferings, opened the first school for native girls in Calcutta in 1826, that any movement was made by the conquerors of India to raise the standard of female education, or to ameliorate women's condition.

"The spirit of selfishness or sin reigned paramount in the hearts of men, and their enmity to the moral or intellectual influence of women was, and is still, there wrought out in the most awful oppressions and brutal practices the corrupt mind can devise. And never will the chains of sin be broken, or the gospel make progress in that 'clime of the sun,' till the female sex are instructed and raised from their social degradation."²

Matrimony is the beginning and end of a Hindu woman's aim

¹ Influential women of high birth have lately petitioned the Shah that in the new Constitution women may be granted the suffrage, and that their rights as citizens and property owners may be recognised.

² Lydia H. Sigourney.

in life, and round the child-wives of the Zenanas lurk tragedies and horrors too harrowing to mention. But what can be expected of the devotees to a religion inculcating the following principles?

“For women no sacramental rite is performed with sacred texts, thus the law is settled; women, who are destitute of strength and destitute of the knowledge of Vedic texts, are as impure as falsehood itself; that is a fixed rule” (Manu, ix. 18). The only sacrament for women is marriage; through it alone can they gain the favour of the gods.

“We all believe in the sanctity of a cow, and in the depravity of a woman,” is a popular Hindu saying.

There are 50,000,000 girls and women living behind the purdah, or curtain; their only hope is marriage, for upon it depends their salvation in this world and the next. Such is the man-made ritual of the Hindu.¹ Eight years, according to the Manu, is the minimum, and twelve the maximum, of marriageable age. Happily, through the late agitation against child-marriages, the age of consent has been raised to twelve years of age, and a husband infringing on this law incurs a heavy penalty. But even this reprieve from brutal excess is not sufficient to save many small undeveloped girls from life-long suffering and torture.

Dr. Emma B. Ryder thus speaks of cases in hospital under her own observation: “If you could see the suffering faces of the little girls; . . . if you could see the paralysed limbs that will not again move in obedience to the will; if you could hear the plaintive wail of the little sufferers as, with their tiny hands clasped, they beg you ‘to make them die,’ and then turn and listen to the brutal remarks of the legal owner with regard to the condition of his property, . . . do you think it would require long arguments to convince you that there was a deadly wrong somewhere, and that some one was responsible for it? There is no other form of slavery on the face of the earth that begins with the slavery as enforced upon these little girls of India.”²

In the petition to the Viceroy in 1890 from the medical ladies practising in India the most terrible instances of inhuman conduct on the part of the husbands of these little wives were brought forward, showing how this system of early marriages “panders to sensuality, lowers the standard of health and morals, degrades the race, and tends to perpetuate itself and all its attendant evils to future generations.”

Is it too much to hope that masculine shame has been roused by

1 “Man, the stronger sex, arrogates to himself rights, which he is not willing to concede to weak woman. He has taken the Shastras into his own hands, and he interprets and moulds them in a way which best suits his conscience, perfectly regardless of the degraded condition to which woman has been reduced through his selfishness and injustice.”—Pandit Ishwar Vidyasagar.

2 “The Home-Maker,” New York, June, 1891.

these disclosures of brutal, sexual passion, to such an extent, that a repetition of these crimes will not take place in the future?

The condition, however, of the young widow remains, from the force of custom, still a sad and degraded one. Here is an extract from the Hindu Catechism—"Q. What is cruel?—A. The heart of a viper. Q. What is more cruel than that?—A. The heart of a woman. Q. What is the most cruel of all?—A. The heart of a soulless, penniless widow."

The number of widows, some of whom have never consummated marriage, is far in excess of a great proportion of the population, in consequence of the existence of a peculiar custom. Certain Brahmins wander about the country who are willing to marry as many wives as are offered them. They obtain by this means free board and lodging in the houses of their father-in-law. A certain well-known Kulin Brahman in Bengal died not long ago, leaving at the lowest computation one hundred child widows dedicated henceforth to a life of lowest drudgery and degradation. A Hindu gentleman writes: "To a Hindu widow death is a thousand times more welcome than her miserable existence."¹

Thus speaks also the Hindu lady, Rukmabai, whose letters to the *Times of India* on "Child Marriage and enforced Widowhood," in 1885, brought to light the hideous cruelty and abominable tyranny practised behind the Purdah on helpless, tortured womanhood. "The English have abolished *suti*, but, alas! neither the English nor the angels know what goes on in our homes, and Hindus not only don't care, but think it good. What! do not Hindus fear what such oppression may lead to? If the widow's shadow is to be dreaded, why do they darken and overshadow the whole land with it? I am told that in England they comfort the widows' hearts, but there is no comfort for us."

The last census showed that there were in India 95,788 widows under *nine* years of age, doomed to a life of untold horrors. No wonder that young widows take refuge in death, and the frequent suicides among this unfortunate class are a matter of notoriety.

"O Lord, save us," cries a hapless victim, "for we cannot save ourselves, we cannot bear our hard lot. Many of us have killed ourselves, and are still killing ourselves. O God of mercy, our prayer to Thee is this, that the curse may be removed from the women of India."

Infanticide, especially of female children, is thus easy of explanation. A mother might rejoice in the birth of a son, in the hope that he would become her support and protector. In the birth of a daughter she only recognises a fellow-sufferer; one born

¹ "The widow is stripped of her ornaments, is forcibly shaved by her near relations, is not well fed, is not properly clothed, is not allowed to join pleasure-parties, marriages or religious ceremonies. In fact, she is bereft of all worldly enjoyments, nay, she is considered lower than a culprit or a mean beast."—Mr. Zoteras G. Phallay. "Priests derive a very large benefit from perpetual widowhood." Rao Bahadur Sirdar Hari Deshmuka.

to eat the bread of affliction and drink of the bitterness of tears. Better far, when life has been but one short cry, to end a doomed career in the tranquil waters of the river god, or quench by other means a brand that, at the best, is only destined for the burning. "O Death!" sighs the Hindu mother, "I commend my child to thee, for death is kinder to women than life!"

Ah! Watchman! what of the night? Is the dawn breaking? Will the shadows flee away?

Brave hearts and true are beating in unison with these distressed sisters of an alien race, but one in sympathy and love. Pioneer men and women are hastening to the rescue of these forlorn ones on God's earth. Gradually educational, social, and political reforms are being instituted.

On the 13th July 1897, Professor Gokhale, at the Education Congress, remarked, "That a wide diffusion of female education in all its branches was a factor of the highest value to the true well-being of every nation. In India it assumed additional importance, by reason of the bondage of caste and custom, which tried to keep the people tied down to certain fixed ways of life. A combination of enforced ignorance and overdone religion, not only made women in India willing victims of customs unjust and hurtful in the highest degree, but it also made them the most formidable, because the most effective opponents of all change or innovation. A wide diffusion of education among the women of India was the only means of emancipating their minds from the degrading thralldom to ideas inherited through a long past. What had been already accomplished was as nothing compared with what yet remained to be achieved. He had firm faith now that in the course of time all the obstacles would disappear."¹

The inherited vices of ages cannot, however, be eradicated in a day, and we may ask what part are the conquerors of India taking in this crusade of all pure and noble men and women against these abominations that disgrace the British rule in India? To our shame be it spoken, they have not, with the exception of raising the age of consent, stirred a finger to ameliorate by State intervention the fearful conditions they knew existed in their midst. They have never lifted the standard of sexual morality one hair's-breadth higher; on the contrary, the vicious lives of our soldiers in India are a byword and a reproach; and moreover they utilise the existing, depraved customs of the country as a means to indulge their vices, the Government not only countenancing but facilitating their arrangements.

What is the example the nominal Christian sets to the professing

¹ Within the last ten years the education of women has made great strides. Girls' high schools have been established throughout India. At the Bethune College girls are taught up to the B.A. standard, and they can graduate at the Calcutta University. Many talented Indian women have graduated at European universities, and returned to their native land to take up high Government appointments. Women edit several magazines. Women also speak in public.

heathen? Is his ideal of what constitutes true manhood any higher than that of the lowest caste Hindu? To both seemingly legalised prostitution is a necessity of life. The latter depends on the women devoted from birth to the Temple, the other upon the supply of the most depraved women from the purlieus of the native bazaars.

If England is to hold India it would be as well that the care-keepers, representatives of the Supreme power, should be men, who for their first lesson in discipline, had learnt to govern themselves; and if men cannot practise self-control, let them at least be taught that an infringement of the moral law which incapacitates a man from performing his recognised duties, is as great a breach of discipline as appearing drunk on parade, and carries with it as condign a punishment.

One of the reasons for the growing scarcity of recruits for the army is thus given: "It is that the country is becoming shocked and alarmed at the immorality which has come to its knowledge, and however much they honour military life in the abstract, common folk dare not advise their sons and brothers to enlist in a service which needs repugnant and exceptional precautions to guard them from a ruin of the body, which is but the token of a worse ruin of the mind."¹

When, as a nation, we have clean hands ourselves, we can raise them in righteous horror at the abominations of native prostitution, "the dark unspeakable feasts," and the horrors of the temple service. But till we have purified our own Augean stables, let us be careful of throwing the first stone at sinners not more vicious than ourselves. The mothers of England share a great, an overwhelming responsibility in this matter. It behoves them that the men sent out as executives of the conquering race should be worthy representatives of a world-wide Empire, and of the pure and holy religion the English nation nominally professes to follow.²

Turning to China, we find that women are equal before the law with their husbands, being able to buy, sell, contract, alienate, or conduct any business negotiations in their place. They have complete control of the children up to a certain age, and direct their education. But though *legally* placed in a position of marital equality, in reality the wife is considered in every respect as a being far inferior to her husband, and, as in the Hindu religion, only through marriage can a woman obtain any favour from the gods, or advance her condition. The recognised vice and lasciviousness of the Chinese are beyond conception, and from the

1 "The Apotheosis of Hypocrisy," Rev. J. Kirk Macdonald.

2 See "The Soldier and his Masters": *The Contemporary Review*, January, 1897. Branches of the Widows' Re-Marriage Association have been formed in each of the larger towns, and the re-marriages of widows among the higher castes become more frequent every year. The agitation to raise still further the marriageable age of girls to 16 or 18 increases in strength among the masses of the people as they become more educated, and recognise the evils arising from child marriages.

earliest age girls are openly sold into houses of ill-fame, to be there brought up for a life of depravity. Education for women, beyond learning a few accomplishments, is discouraged by all classes. "To the husband alone belongs the right of repudiation, but the law admits divorce by mutual consent. On the other hand, it has taken good care to consecrate the servitude of the wife by ordering that if she flees from the conjugal abode when the husband refuses a divorce, she shall be punished by a hundred strokes of bamboo, and may be sold by her husband to any one willing to marry her. . . . For divorce, as for everything else, China is at the stage of mitigated or humane barbarism. . . . The subjection of women in China is extreme. When a Chinaman has only daughters he is said to have no children."¹

The wife and mother is excluded by law from inheritance, and never emerges from an abject condition of servitude. She may not eat with her husband nor with her sons. She must wait upon them, and may not without permission touch what they leave. Yet even in China is the leaven of "feminism" permeating the inert mass of barbarous rule and custom. Female education has begun on modern lines and Chinese women are now studying in the universities of the United States. In Peking there is a woman editor of a woman's paper, and much valuable instruction is given therein on all subjects affecting the interests of women. Many hundred women are educated in Japan, though high schools for girls have been established in most of the provincial capitals throughout the Chinese Empire.

A society was formed for the abolition of foot-binding among women, and a law has lately been passed making the practice illegal. "Every pair of little feet has cost a pail of tears," is the Chinese saying anent the lily-feet of the girls, crippled from childhood. At last common sense and humanity are alike discouraging this pernicious custom.

Of the Wonderland of the East, beautiful Japan, but a few words are necessary. Like everything else in that country, the condition of women is undergoing a transformation. Western civilisation, hastily assimilated, has broken down already strongholds of religion, custom, and prejudice; and among these, many long-established theories and practices relative to women have been shaken and weakened. The woman question in Japan is in a stage of transition; and like various other reforms undertaken by these energetic, alert, and receptive people, it may in the end eclipse the Western movement in the completeness and rapidity of its development. For the women themselves are awakening to a sense of their own degradation. They have been taught that prostitution is no crime, but a virtue; they are beginning to question this masculine dictum of morality, and to demand at least

1 "The Evolution of Marriage," Letourneau.

some choice in marriage. Education will do much to open their eyes to the hardships of their condition, and the necessity for fundamental reforms, in the whole relations of the sexes. And not till the initial steps are taken towards this end will the Japanese women remain content.¹

Fukuza-wa, the great moral reformer, writes—"The custom of regarding women as the inferior of men is a vicious remnant of barbarism." Japan has had in the past many literary women, notably the greatest classic epic was written by a woman.

In Australia and New Zealand women hold positions far in advance of their sisters in the mother country. In all of the Colonies, with the exception of Victoria, they have obtained the political franchise; and events foreshadow that the time is not far distant when woman's suffrage will be granted in the recalcitrant Colony of Australasia.

In the Australian Federation women are eligible to all offices, even to that of Prime Minister. Out of one million women voters 800,000 voted at the last election.

South Australia has not only conceded to its women electoral rights, but the power to sit in Parliament. 77,464 male adults and 59,006 women voted at the last South Australian election; figures that conclusively show that women fully exercised the privilege accorded to them and realised its responsibility. "Never," says an eye-witness, "was an election more orderly conducted, or regulated by so much sobriety and earnestness of purpose."

The consensus of opinion in New Zealand where the innovation has had the longest test, gathered from men at daggers drawn on other questions social and political, is, that the influence of women on the elections and polity generally, has been productive of much good, and is making for the purity of legislature.

"On the whole, there seems good reason to expect," says a competent authority, "that the more our women learn about politics, the better it will be for the politics. . . . There are some who connect the appearance of women in the political arena with the recent passing of an Infants' Life Protection Act, the raising of the age of consent to fifteen, the appointment of female inspectors to lunatic asylums, factories, and other institutions; with improvements in the laws dealing with adoption of children and Industrial Schools, and with a severe law against the keepers of houses of ill-fame. Last, but by no means least, the influence of women is believed to be evident in highly important measures dealing with the liquor laws, and with a Prohibitionist movement which is a very prominent feature of new Zealand public life."²

1 "Of chastity as a duty, the average Japanese man has certainly even less conception than the average man of the West. It has not presented itself to his mind even as a 'counsel of perfection.' With Japanese women of the better class, however, chastity is a very distinct ideal."—"Social Evolution in Japan," Maurice Eden Paul.

2 W. P. Reeves, *The National Review*, August, 1896.

“Women’s franchise, like adult suffrage, is a policy that permits no repentance.”¹ Moreover the men of New Zealand are willing to remove every restriction, for the National House of Representatives has voted in favour of making women eligible as members of the Upper House.

A young Jewish lady, Miss Ethel Rebecca Benjamin, LL.B., has lately been admitted as a barrister and Solicitor of the Supreme Court of New Zealand, where the two branches of the legal profession are amalgamated: Miss Benjamin is the first lady who has won this distinction in the Colonial Courts. There is not a paper issued in Australia that has not a woman on the staff. The different Governments employ women in the printing offices, the post and the telegraph departments. Their salaries are, however, less than those of men in similar positions. Women are extensively engaged in all the large private printing establishments, stationers, bookbinders, train and omnibus companies, telephone departments, and as clerks, secretaries, copyists, and typewriters.

There are also many openings for women in the Colonies where the feminine capacity for detail and accuracy has been found of great service. Such, for instance, is the cultivation, preserving, and packing of fruit. Australia could, with proper cultivation and steady enterprise, supply all the canned fruit, raisins, dried fruit, and honey the population requires. The rearing of poultry or chicken farms has been found to be a suitable and remunerative occupation for women; also the cultivation of vegetables, tomatoes, etc., bring in profitable returns when undertaken by energetic, industrious, and capable women. Well may the motto of the great southern continent be “Advance, Australia!” The principles for the higher development are founded upon the only sure basis of success, on perfect equality and justice between the sexes.²

We now approach the culminating point that, up to date, the woman’s cause has reached. We find, undoubtedly, the free woman advancing towards her unfettered development in the United States of America. In no other country has woman arrived at such a high stage of social evolution, and we may well pause and study her position carefully and dispassionately. I would here remark that I have taken the Anglo-American woman of the United States as the typical woman of North America. I have not therefore made any special reference to Canadian women, for, with the exception of the political franchise, the Canadian woman ranks on a par with her sister in the United States.

Taking the industrial position first, women in America hold offices as civil and mechanical engineers, and also are appointed Government surveyors. They serve as captains on board several steamers. They are appointed managers of telegraph companies

¹ Mr. Fitchett, on “Woman’s Suffrage in New Zealand.”

² See Note 5.

and superintendents of lighthouses. Women have also taken up gold prospecting, and cattle and horse ranching. There are fifteen thousand women, at the lowest computation, engaged in the fruit industry as independent growers.

In the State of Utah the first woman senator has been elected by a majority of over 4,000 votes. "Chicago has the honour of having been the first city in the world to appoint women as sanitary inspectors." And from America came the first lady-doctor, the first lady-lawyer, the first woman judge, and the first woman magistrate. Women in several States sit on juries.

A law-school for women was opened in New York in 1890 by Miss Emily Kempen, a young Swiss woman, who graduated at the University of Zurich, received the degree of Doctor of Law, but was not permitted to practise in her native country. American women have freely availed themselves of the freedom accorded them, and they receive warm encouragement from their male coadjutors. For, generally speaking, women, either as doctors, professors or lawyers, have not in the United States had to combat male jealousy or antagonism to the degree that hampered their progress in England and on the continent. Women also are not excluded from the pulpit as in the Old World. Most of the dissenting denominations ordain women as ministers. The Rev. Anna D. Shaw acts as Vice-President of the National Council of Women in the United States. Many women are editors of papers and magazines, besides influencing public opinion by brilliant and intellectual writings, more especially on current political topics.

"In most of the States of the Union, women are eligible for many offices, State and County superintendents, Registers of Deeds, &c. They are deputies to state, county, and city officials, notaries public, State Librarians, and enrolling and engrossing clerks in the Legislatures. It follows, as a natural result, that in the States where women vote, they are eligible to all offices. They have been sent as delegates to National Conventions; made Presidential electors, and are sitting to-day as members in both the Upper and Lower Houses of the Legislatures. In some towns all the offices are filled with women."¹

We thus find that no avenue of advancement, or means of gaining an independent living, are denied to the American woman bent on earning her own livelihood. There is only one blot on this otherwise fair picture. In America, as elsewhere, woman's labour is discriminated against, not for inefficiency of results, but simply because it is the work of a woman. Only in the equal suffrage States is there equal pay for equal work.

The average amount earned by women is four dollars a week, to *fifteen* earned by men. Women school-teachers are paid less by a half than men, though it is admitted women are the better teachers,

1 "The Status of Woman": *The Arena*, May, 1897.

as the profession attracts persons of superior ability. Female telegraph operators are paid forty-five cents for work, for which male operators receive ninety cents. In stenography and typewriting, women are acknowledged to be superior to men in quickness of perception and motion, yet for the same amount of work men receive twenty dollars, women fifteen dollars a week. As shop-girls women suffer from the same injustice, salesmen receiving ten dollars a week, and the saleswomen only six dollars, showing conclusively that the same unfair premium is placed on the masculine sex as in Europe. Women, however, are far better organised than in England; they combine, they club together, and by concerted action are able to obtain many reforms, and the redress of any pressing grievance; and the day does not appear to be far distant when any economic injustice that may now remain will be removed.

An American writer thus emphasises the honour paid to women in America:—"It is not for nothing, that we have privileged women socially and morally beyond any other people; if we have made them free, they have used their freedom to make the whole national life the purest and the best of any that has ever been. Our women are in a rare degree the keepers of our consciences; they influence men here, as women influence men nowhere else on the earth, and they qualify all our feeling and thinking, all our doing and being. If our literature is at its best, and our art at its best, has a grace which is above all the American things in literature and art, it is because the grace of the moral world where our women rule, has imparted itself to the intellectual world where men work."¹

More especially has it been realised in America, that it is the moral influence women will in the future exercise over society, and men in particular, which will be the great outcome of the higher education. The initiators of all the most important social reforms have been women. The first liberator of slaves was a woman, Margaret Mercer, of Maryland, who, in face of scorn, abuse, ridicule, and active opposition, gave up wealth, comfort, independence, and home, for the sake of the right, choosing rather to earn her daily bread as a teacher than to keep in bondage any human being. "Miss Mercer," says her biographer, Dr. Morris, "was a patriot woman, and lived and suffered, and virtually bled and died for her country."

Mrs. Beecher Stowe's touching and beautiful tale preached, under cover of fiction, the "Gospel of Freedom," and appealed irresistibly to the common humanity of man. Mrs. Victoria Woodhull Martin was one of the first pioneers in the cause of social purity, and through every kind of opprobrium and insult waged an uncompromising war against vice and disease.

The higher education of women found an enthusiastic advocate

1 "The Modern American Mood," William Dean Howells.

in Mrs. Garrett Anderson, whose untiring efforts at last opened the universities to women students. The reform of municipal and civic life was first initiated and pressed by women, jealous of the reputation of their public men.

The temperance movement, with its far-reaching results, was mainly the life-work of one woman, the late Miss Frances Willard. The Ladies' Health Protective Association in New York has cleansed and purified that city, while kindred societies are engaged in performing the same task elsewhere. The New England Kitchen Association places cooking on a scientific basis, and has schools in all parts of the country devoted to the instruction of hygienic cookery.

"They read not aright the signs of the times, nor keep abreast of the age's progress, who are not looking for a day when organisations of men and organisations of women will be working together, not for the benefit of one or the other separately, but in full recognition that separation is impossible, and working in full accord in thought and hope and toil for the ultimate good of all." So says Miss Mary Lowe Dickinson, the ex-President of the National Council of Women.

To this consummation the social and political composition of the United States is rapidly tending. The last stronghold of male monopoly, as in England, is the franchise; but that already is in part demolished. "In twenty-five states women possess suffrage in school matters; in four states they have a limited suffrage in local affairs; in one state they have municipal suffrage; in four states they have full suffrage, local, state, and national."¹ The four pioneer states are Wyoming, Colorado, Idaho and Utah. It is to secure this right throughout the states that the best energies of the pioneer women are being directed in North and South. They are determined to achieve this crowning reform, fully recognising the importance of its acquisition, for until women help to make the laws, and elect the law makers, no true equality can exist between the sexes or just measures of reform passed.

The National Council of Women is a great aid to the instruction of the public on women's interests and demands. It comprises national state and local councils, and has an aggregate membership of about 700,000 women. The various societies into which it is subdivided take up the following different lines:—

First—To secure the appointment of women on all state commissions affecting the interests of women.

To introduce patriotic teaching in all the schools.

To advocate hygienic reform in dress and household economics.

To secure equal educational advantages for men and women, and admission of women to equality with men in the Church work of different denominations.

¹ "The Status of Woman": *The Arena*, May, 1897.

To obtain equal opportunities of industrial training.

To demand an equal standard of purity for men and women.

To advance the cause of international peace and arbitration.

To further the movement to obtain political enfranchisement for women.

Another important organisation of women which may have, happily, the most beneficial and far-reaching effects, is the National Congress of Mothers, first held in Washington in February, 1897.

Its aim is a wide one; it inaugurates a movement "for a better childhood, a grander manhood and womanhood,—a greater nation. The convention was not for regulating the duties of the parents, but for new inspiration to higher ideals, in keeping with the progressive conditions of our advanced civilisation, an inspiration which should cherish the highest conception of motherhood and its duties, and help mothers to ponder in the seclusion of their homes, facts and truths which must be known to be understood and used as signals and as guides."¹

The Honourable John W. Hoyt thus speaks of the necessity for such an organisation—"The preëminence of the cause represented by this Congress of Mothers is beyond question. Important as they seem to be and are, the thousand and one other interests so zealously and vigorously championed on convention platforms, whether social or political, are chiefly limited to things which pertain to either locality, class, or period; but the cause of motherhood is as wide as the world, embracing the welfare, both temporal and spiritual, of the whole human race, in all generations. In other words, the material, intellectual, and moral interests of mankind, as referred to human agencies, are fundamentally dependent on the capability, opportunity, and supreme loyalty of mothers. It is therefore a cause in the highest sense sacred. And, accordingly, to give to mothers everywhere a just realisation of these vital truths is a first and most solemn duty of those who, being of them, are also able to represent them."

"Now, at last, all men are agreed. 'Let us know,' they cry, 'what will give us a higher, a better, a stronger, a purer motherhood. Let us know this, and we can put aside for the moment the minor matters for which we have a diversity. Let us set at rights the principal things and subordinates, and corollaries will fall into line naturally and inevitably! Let us clear out the fountain, and the issuing stream must of necessity be pure!'

"This, then, was the most striking feature of a gathering with no precedent in history. This it was which gave its deepest significance to a congress gravid with blessings for the future. This it is which compels the faith—it is almost knowledge—that men are at last awakening, slowly, but very surely, to those duties upon whose faithful fulfilment rests the permanent betterment of the race, and

¹ "The National Congress of Mothers": *The Arena*, May, 1897.

with whose neglect humanity must inevitably retrace her toilsome steps. But the existence of this National Congress of Mothers makes this latter impossible. It has come in order to insure the former. Consciousness once awake cannot sleep again! Its sacred office will never be laid down until it be fulfilled! The noble women of this Mothers' Congress have proclaimed throughout the broad earth the doom of accidental and enforced maternity! Lust and sense-gratification in the marriage relation have received the earnest of their mortal wound! The ransom of the defrauded right to be well-born has been begun! These valiant mothers have heralded throughout the broad earth that those divinely-bestowed powers shall be no longer prostituted."¹

Would that in England some liberal-minded, great-hearted women would set afoot a kindred organisation! The movement must begin with women; and it will be found that, here, as in America, it will awaken a responsive chord in the hearts of earnest conscientious men. We should not be backward in following in the van of a movement fraught with such potent issues for the higher development of our race.

It is satisfactory, however, to note that already women in Great Britain have awakened to the necessity of organisation. The National Union of Women Workers is now affiliated as the National Council of Women in this country, and should on a broader basis do good work for the woman's cause. The International Council of Women is a federation of National Councils of Women belonging to all nations, which are themselves composed of National Societies and local Councils. National Councils of Women are being formed in every civilised country, and augur an organised advancement of the woman movement on definite lines.²

To return, it will thus be seen that women in America are fully alive to their responsibilities; and have surmounted successfully many of the difficulties and obstructions that still retard women's progress in our own country. They have triumphantly overcome, first of all, the bigotry and prejudice of public opinion; they have obtained openly and honestly the co-operation and sympathy of men; and instead of influencing them by indirect methods, have secured an equal position in municipal matters, economic reforms, and in some states in political measures.

And looking at the peculiar distinctive characteristics of the American branch of the Anglo-Saxon race, the conviction gains upon the observer that it is only through feminine influence the growth of national character will arrive at full and perfect development. The American, gifted with vast natural possibilities from

¹ Frederick Reed: *The Arena*, May, 1897. See Note 6.

² There are four chief departments of work in each Council which deal with (1) Laws concerning the Legal Position of Women; (2) Suffrage and Rights of Citizenship; (3) White Slave Traffic and Equal Moral Standard; (4) Peace and Arbitration. The motto for all is the Golden Rule.

his birth, is in danger of becoming too materialistic, too absorbed in the race for wealth, and the attraction of mere worldly success. Emerson foresaw the dangers and quicksands into which unalloyed material prosperity would soon engulf his countrymen, and urged upon them, before it was too late, the cultivation of the higher spiritual nature in man. He says—"Only by the supernatural is a man strong. Nothing is mightier than we, when we are vehicles of a truth before which the State and the individual are alike ephemeral." And again—"The Americans have many virtues, but they have not Faith and Hope. The opening of the spiritual senses disposes men ever to greater sacrifices, to leave their signal talents, their means, and skill of procuring a present success, their power, and their fame—to cast all things behind in the insatiable thirst for divine communications. A purer fame, a greater power, rewards the sacrifice."

The Americans, as a nation, have no high ideal of Beauty. They are almost, to a man, entirely absorbed in the sordid pursuit of mammon. Money-getting is the sole aim and purpose of the male portion of the population, and the only hope of a higher and purer interest permeating men's lives rests with the women. Women alone are in a position to raise the national character, to give to it ethical, intellectual, and spiritual aspirations. At present the principal characteristics of the American man are far from prepossessing, or likely in the aggregate to develop a truly great or noble individuality. Devoted to the worship of wealth, pledged from the earliest youth to labour for its increase—business, stocks, shares, corners, companies, panics, inflations, booms, speculations, failures, losses—being the only subjects considered worthy of attention, no wonder that a hard, unsympathetic, narrow materialism gradually envelops the whole man, allows of no spiritual or intellectual growth, stints the higher and purer instincts of the heart and mind, and, in the end, produces a sort of automatic counting machine for the increase and circulation of the mighty dollar. The deadening influence of an overpowering plutocracy weighs down the spiritual nature; it cannot breathe nor develop in so sordid an atmosphere.

An American writer thus deplors the want of intellectual society in America: "The absence of anything we can call society, that is, the union of wealth and culture in the same person, in all the great American cities, except possibly Boston, is one of the marked and remarkable features of our time. . . . One fatal difficulty in the way of such modes of hospitality with us, is the difference of social culture between our men and our women.¹ As a rule, in the European circle called 'society,' the men and the women are interested in the same topics, and those topics are entirely outside what

¹ See Note 7.

is called business; they are literary or artistic, or in some degree intellectual, or else sporting. With us such topics are left almost entirely to women. Whatever is done among us for real society is done by women. It is they as a general rule who have opinions about music or the drama, or literature, or philosophy, or dress, or art. It is they who have reflected on these things, who know something and have something to say about them. It is a rare thing for husbands or sons to share in these interests. For the most part they care little about them, they go into no society but dinners, and at dinners they talk stocks and money. . . . This difference in the culture of the sexes, and in the practice of the social arts, is in fact so great in some parts of the country as to make happy marriages rare or brief.”¹

No woman, in these hard materialistic days, can afford to despise sentiment; and I would define sentiment as that sense of what is noble, pure, and idealist, in contradiction of what is sordid, mean, selfish, and time-serving. The American women especially have, in the midst of the bald, unsympathetic practicality surrounding modern life, to protect, shelter, and nourish the tender and delicate growth of the human soul. No outside influence in America encourages the inner development of emotions and traits of character that cannot be bracketed with a certain money-value; and it will be a dark day for the future advancement of the race if American women, having achieved so great an independence of character and position, should follow men in the pursuit of worldly gain, social triumphs, and material well-being, at the expense of all that is purest, best, and noblest in life. They must be careful in the midst of their exceptional advantages and opportunities, that they do not stint the heart as the brain expands.

There is always a Nemesis on all purely materialistic prosperity. The recipients of Mammon's gifts are girded about with chains of gold: they never appear capable of emerging from the garish glamour of worldly affluence into the life-giving, healthy, soul-inspiring rays of a sun that shines only for righteousness. Greatness of effort, nobility of aim, and the self-sacrifice of love will never proceed from so degenerate a source, so productive of all that corrupts and debases a nation.

How menacing is the danger to the American national character may be gathered from a perusal of "Equality," by Edward Bellamy, which is a complete justification of the taunt that the democracy of America has failed to find in the republic any solution for the social and economic problems that have confronted mankind in every stage of civilisation. There is no more justice, equality, or true liberty under a republican form of government than under a limited constitutional monarchy; there is even acknowledged to be less. There is also no less antagonism between

1 "The Expenditure of Rich Men": *Scribner's Magazine*, October, 1886.

labour and capital, between master and servant, between rich and poor, than in the most autocratically governed countries of the Old World; in fact there is from all accounts presumably more.

Schlatter, the celebrated Faith Healer, thus denounces the social condition of the United States: "This nation of the West is going down faster than any nation in all history. Look at its unparalleled opportunities. This nation ought to have no cold, no hungry, no down-trodden; but the governments to-day, national, state, and municipal, are corrupt through and through—from north to south, from ocean to ocean. No man who wants to do right has a chance, for he is soon trampled under; but there shall be no houseless, hungry, shoeless, or unclothed, when the kingdom is come." "The world is under the dominion of the damnable dollar, and between God and Mammon, there is war without truce to the bitter end." To stem this corruption and purify social and public life at its source, is the mighty task set the women of America; and, as elsewhere, the first reform must be in the home.

As in every other country, it is in the marriage laws that American women desire the most urgent amendments; more especially in the legislation governing divorce. A uniform marriage code for all the United States is a very desirable measure, as at present a man may be divorced in one State, married again in another, and in a third find he can be prosecuted for bigamy. On the other hand, it is possible for a man to have divorced wives in various States, that are only considered legal in those States, and yet not be liable for polygamy. In South Carolina no divorce at all is allowable; while in the States of Massachusetts and Mississippi, the habitual use of opium or any like drug will annul the marriage tie, and in many other States divorce can be obtained on the most flimsy excuse. There are 47 divorces in the United States for every one in Great Britain. In twenty years, from 1867 to 1886, there were 328,716 divorces in the United States. During that period the increase was more than twice as great as the rate of increase in the population. Roughly calculated, two out of every 2072 of the population are divorcees, and undoubtedly the prevalence of divorce acts most prejudicially on the moral atmosphere in which the youth of the country grow up, combined with the evils of a purely secular education. Boys and girls are cognisant of all the circumstances and details of divorce cases as soon as they can read, and all natural pureness and freshness of mind is soon destroyed, with the high ideal of domestic life in the unwholesome reality of immediate surroundings.

Much of the laxity of thought and action with regard to marriage in America is indisputably due to two special influences, the most important being the one to which reference has already been made, viz., the want of a federal marriage and divorce law applicable equally to all the States; and the other is the outgrowth of extreme individual liberty degenerating into license—men and

women becoming disinclined to submit to any onerous restraints for the sake of the community at large, or for the abstract principle of morality. At the same time it is only fair to say that there are not among the Americans so many illegitimate connections formed on the part of dissatisfied husbands as exist in England.

American women have it, therefore, in their power to instil a purer element into social life. They have to guard against the evils of material prosperity, and to foster in their homes the higher spiritual qualities, which are pre-eminently the basis of all that is noble and stable in existence. They have, by taking an active part in political and civic matters, to eliminate some of the crying abuses that have crept in with democratic government. When an American writer thus describes the present state of affairs, it will be apparent that much has to be accomplished in the way of reform : "Our municipal governments are crude and corrupt. The title of alderman is a title of dishonour. Jobbery pervades our city halls. Incapacity characterises our municipal law-makers. In cleanliness, health, and beauty in our cities, the actual results of good government, we are behind the cities of semi-civilised Turkey and Russia. Our state legislatures attract attention more by what they fail to do than by what they do, by their squabbles for offices and spoils, and by their incompetence."¹

Women are now entering largely into all these public functions ; much therefore depends upon the fresh element they bring with them. If they act up to the high standard raised by their pioneer women, they will purify and elevate the various conditions of life, and labour for that great consummation foretold by one of their most eloquent writers, when

". . . Each shall care for other,
And each to each shall bend,
To the poor a noble brother,
To the good an equal friend."²

Experience has already shown that with the advent of women in various important offices hitherto controlled by men, the moral atmosphere has improved. Such is the testimony from Wyoming, where women have exercised the political vote since 1870 ; and the day is not far distant when, throughout the States, the franchise will be conceded to women.

"We need," says Mr. Charles H. Chapman, "the vote of woman in our public responsibilities, as we need her voice and assistance in our homes and daily tasks. Government needs many hands and many voices directed by intelligence. Too many such we cannot have, and we are foolish to neglect to avail ourselves of the intelligence and wisdom that knock for admittance. The right of women

1 "The Doorway of Reforms," Eltweed Pomeroy, *The Arena*, 1897.

2 Emerson.

to vote is contained in the principle of republican government, 'Government of the people, by the people, for the people.' It is as self-evident as the right to exist. . . . We gave life, work, intellect, and money in untold profusion to free the slaves. Are we not generous enough to do the same for the rights of our mothers, wives, and sisters?"¹

Emerson also considered the ethical aspect of female suffrage as a sign of the advancing morality of the age: "The new claim of women to a political status is itself an honourable testimony to the civilisation which has given her a civil status new in history."

The coveted prize is almost within the grasp of the American woman; certainly she will not have to wait so long for its possession as appears likely will be the fate of her English sister. At all events, whether she obtain it sooner or later, she is putting herself in training for its efficient and most comprehensive use, when it is vouchsafed to her to exercise it. Well may we, women of Great Britain and Ireland, follow in her steps to our great and lasting advantage!

To sum up—In these various aspects of the woman's movement, this simultaneous awakening of womanhood in all the civilised centres of the world, one fact is brought prominently forward, and cannot be controverted by either adverse criticism or specious argument—wherever the heart of woman is beating for freedom against *man-made*, *not* God-made, *not* Nature's barriers, it is to rise in the scale of justice, purity, and truth.

The Anglo-Saxon woman leads the van. Much, incalculably much, depends upon her attitude in the next few decades; on her moral courage, her unflinching battle for the right, her prudent judgment, her dignity under provocation, her calmness under misrepresentation, her loving and all-enfolding charity. Any impulse that provokes an antagonism between the sexes cannot be too severely deprecated. With a sublime forgetfulness of past wrongs, with the magnanimity of a divine charity, and with the hopefulness of an abiding faith, woman must press forward with man, not in spite of him, but as co-partner in the future evolution of humanity.²

To this supreme goal women must direct their keenest energies with business-like precision, so as to obtain the exact needs they require, and to redress the injustices from which they at present suffer. They must not fritter away their time, strength, and abilities in fruitless pursuits and chimerical fancies, but must give themselves over to the practical work best calculated to benefit the home and the nation, never forgetting that the two are analogous terms, each interdependent. They must organise, discipline and

¹ "The Right of Woman to the Ballot": *Arena*, September, 1896.

² See Note 8.

train themselves for higher and wider duties and interests. They must bring to bear on every-day life an intelligent knowledge of science; and by a thorough and practical system of education be prepared to cope more effectually with the many problems awaiting solution before mankind attains to the highest and the best. The ideal woman of the future must think and act without first asking permission of a senseless conventionality; she must respect her own individualism; and be bound by no artificial restraint that may impede the growth of mind and body.

Above all, let women, in realising new ways of looking at things, in obtaining deeper and more reverential views of life, its sufferings, want, and social sores, its hopes and aspirations, be careful of inducing a morbid appetite for despondent reflection on the world's woes, without exciting a corresponding desire to lessen and alleviate them. Neurotic anæmic introspection is simply a form of self-torture in which weak hysterical women indulge, when their intellects are not strong enough to combat with the enigmas of life which a little self-knowledge reveals to them. The true woman, thank God! will not sit and brood over strange psychological sensations, impossible ideals and departed illusions, but, with well-balanced mind, taking things as they are, ready under her hand, try her little best to improve them. Having acquired the liberty "to know, to utter, and to argue freely according to conscience," she will be better equipped to grapple with falsehood, injustice, and wrong; to eliminate, by the distinctive functions of wifehood and motherhood, all that is base, degrading, and diseased in the human organism. To be, in truth, the human factor to work the redemption of the body. She may well deplore the time irretrievably lost, the years that the locusts have eaten, of which her awakened soul confesses, "I had no pleasure nor profit in them," but she will only thereby be spurred on to keener and nobler effort, so as to remedy the mistakes of the past.

It is not only as a tribute to art and sentiment that a female figure guards the entrance from the Old World to the New in the harbour of America's greatest city; it is as a testimony to the living worth, and the inspiring influence of womanhood, that the liberties of a mighty nation are personified in a woman.

"The rise of women, who form the majority of the race in most civilised countries, to supreme power in the near future, is certain," says Havelock Ellis, in "The New Spirit." "Whether one looks at it with hope or with despair one has to recognise it. For my own part, I find it an unfailing source of hope. One cannot help feeling that along the purely masculine line no striking social advance is likely to be made. Men are idealists, in search of wealth usually, sometimes of artistic visions; they have little capacity for social organisation. . . . In practical and social life—even, perhaps, though this is yet doubtful, in science women will have nothing to fear."

Thus it is acknowledged by men themselves that the Woman's Era is dawning; it remains with woman herself to show how beneficial that Era shall be in the hereafter. The flow of the human tide has set in towards fairer shores, and bears triumphantly on its crest the womanhood of the world.

For the primitive human instinct, that delegated to women the peaceful avocations of home industries, and the supervision and control of family interests, will, as unerringly, with maturer judgment, submit to her solution the social problems of the nation, its interior economy, its home legislation, its pressing needs. And for this contingency Nature is already providing a supply of material to meet the demand. There is no chance in Nature. Every event is the natural and obvious sequence of a law. Thus, in the efflorescence of women in the social, political, and national life, we see demonstrated before our eyes the inevitable, irresistible evolution of an economic law applied universally, on the same lines, as men, in their individual experience, carry out the varied conditions of their work-a-day life.

Drawing an analogy between the house in which a man dwells, and the universe in which he lives, a little reflection will show the needful and indispensable duties of woman in both. The smaller entity but reflects the greater.

In the building of the house only men's skill and industry are brought into play. Men are the architects, quarry-men, bricklayers, masons, artisans, carpenters, plumbers, decorators, artificers and glaziers. But when the house is pronounced habitable, the scene shifts, and the rôle of the actors is altered. Six women, on the average, are employed to one man, in converting the house into a home. A woman's hand is required in every capacity from the basement to the loft. A woman's management, a woman's authority, a woman's distinctive ability, taste, tact, and sympathy can alone render life in the house bearable or happy. We find scullery-maids, cooks, laundresses, housemaids, parlourmaids, housekeepers, ladies' maids, nurses, governesses, lady-secretaries, mothers, wives, daughters, sisters; and the regulation and performance of every-day indispensable duties that, after all, make up the sum total of life, are perforce, of necessity, confided to the feminine factor in the household.

Now, looking further afield, we gather in the pages of history, how the foundation and building up of empires and nations have been laid and consolidated mainly by the strenuous, rough, and ready efforts of the masculine element of humanity. Men have, so far, in stress and storm, built up a fairly substantial edifice for the reception of a higher stage of progressive civilisation.

The men of the various leading nations of the world have conquered and established their empires; they have now, one and all, very little left to acquire, peaceably or otherwise. Each nation has built the national house; what remains to be done is to render

it habitable, to make life, sanitarily, socially, politically, and morally, as perfect as mundane conditions will permit.

The economic law of nature is providing for this development. Hence the increasing majority of women over men, which raises apprehensive fears in the shallow minds of many persons, unobservant of the resistless trend of social and ethical evolution. For women are required by the cosmic plan of the Universe, in an evolution so persistent and inexorable, that no transitory deflection of the natural current of events, due to ignorance, prejudice, and suspicion, can in any way stem, nor for any appreciable time retard, its steady and beneficent advance.

The furnishing and completion of the Palace Beautiful will be placed in the hands of women. Each nation in turn is entering on the industrial stage of its existence, when the national Edifice has to be cleansed, swept, and garnished in preparation for the last earthly stage of human development, viz., the social, when will be inaugurated the Universal Brotherhood and the Reign of Peace.

And how much sooner would men realise these undying ideals of the race if, looking facts calmly in the face with scientific acumen, they would unreservedly welcome woman, as the most important factor and helpmeet towards their attainment! Let them generously and judiciously delegate to women the task of beautifying the house that masculine sinews and capable brains have built. Let them call in women's ready wit, their happy intuitions, their powers of organisation, their conscientious faculties, their unflagging industry, their loving tact and their boundless sympathy, to aid in the economic, industrial, and social regulation of the national establishment.

For it must be admitted that men are not social organisers, they are wasteful and extravagant administrators, their social economy is at present elementary, their code of morals crude and undeveloped, their highest faculties dormant and embryonic. Many things in the national House are at present hid away in the loft that should be in the basement; many others have been shot into the cellars that should adorn the drawing-room. The builders have left many unsightly heaps of dirt and refuse that must be removed. Women's brain and hand are required to rectify these errors, to put matter in its right place, and convert the rough unfinished shell of the edifice into a home in which the nation will be content to dwell.

But above and beyond earth's many voices, and the crying needs of the toiling masses, comes a mightier call. The great Architect of the Universe demands of women specific duties in the perfecting of the cosmic scheme, and instinctively and readily they are responding to the Divine behest. The stones which the earthly builders rejected are required for the polished corners of the Temple of God.

To conclude this desultory and wholly superficial review of

woman's progress and mission, it has, I trust, been made evident to the most casual reader, that the trend of humanity is upward; that "the ideal of evolution is indeed an Eden; and although competition can never be wholly eliminated, and progress must approach without ever completely realising its ideal, it is much for our pure natural history to recognise that 'creation's final law' is not struggle but love."¹

It has been conclusively demonstrated how organically woman is the higher evolution, how physically and psychologically she possesses functions and attributes distinct and superior to those of man; how Nature herself puts forth greater power and energy to produce the feminine embryo; and moreover expends more time on its development, and insures its greater longevity. It has been noted how throughout the varying cycles of evolution the species that survived was not the strongest, but the fittest, the most useful, the most adaptable. The cliffs guarding the shore are not composed of mammoth's bones, but of infinitesimal sea-shells, and the remains of microscopic organisms; and thus throughout the social and ethical evolution of the race, the Supreme Power chose to weave into the warp and woof of the human web, not the forces, attributes, and faculties mankind regarded as indispensable to progress, but the weaker and apparently the least important of human factors. He discarded the great things of man's devising, and accepted the lowly things that could only offer themselves.

It is acknowledged that primitive woman eminently possessed those intrinsic qualities, whose development most accentuated human progress ethically and materially, socially and industrially; that, made as the guide of man, her virtues were to be the counterpoise to his materiality, and in future development, make a perfect whole. We find how, through woman's prostitution of the supreme functions of wifeness and motherhood, the whole human race has been retarded in its legitimate advancement; how, in consequence of, and as a just corollary to her fall from the high estate in which the Creator had placed her, woman has, through countless ages, had to pass through the furnace of affliction, to drink to the dregs the bitter cup of her humiliation. Through her own revocation of her natural rights, she laid the foundation of her subsequent abnormal wrongs.

Well may women, looking back upon the awful past, exclaim in the words of the Psalmist: "For Thou, O God, hast proved us: Thou also hast tried us, like as silver is tried: Thou broughtest us into the snare: and laidest trouble upon our loins. Thou sufferedst men to ride over our heads: we went through fire and water: and Thou broughtest us out into a wealthy place."²

We see how entirely the tendency of evolution in the physical

1 "The Evolution of Sex," Geddes and Thomson.

2 Psalm lxxvi. 9, 10, 11.

and the spiritual world is towards the elimination of force as such, of mere brute strength, size, and courage; and how it is the smaller, feebler organisms that survive the stress of ages; the virtues which make for peace and mutual goodwill, not for power and aggrandisement, that constitute the real foundation of human character. Pure intellect has saved no nation from decay, nor retarded by one hair's-breadth its dissolution; the peoples, who have endured, are those whose continuity and progress could be traced to deeper and more subtle causes than mere material affluence, or exceptional intellectual and artistic achievements.

Contrasting various degrees of prosperity among nations, Mr. Lecky says of the only true type: "Its foundation is laid in pure domestic life, in commercial integrity, in a high standard of moral worth and of public spirit, in simple habits, in courage, uprightness, and a certain soundness and moderation of judgment, which springs quite as much from character as from intellect. If you would form a wise judgment of the future of a nation, observe carefully whether these qualities are increasing or decaying. Observe especially what qualities count for most in public life. Is character becoming of greater or less importance? Are the men who obtain the highest posts in the nation men of whom, in private life and irrespective of party, competent judges speak with genuine respect? Are they of sincere convictions, consistent lives, indisputable integrity? It is by observing this moral current that you can best cast the horoscope of a nation."¹

We thus find the old savage virtues are at a discount, and, as I remarked before, the attributes, that are essentially classed as Christian, are those which are being developed in the higher civilisation, tardily it may be, but slowly and surely. And the factor to bring about the gradual extinction of the more virile qualities of mankind, so as to inculcate, in their place, the mild and gracious virtues of the higher dispensation, is the influence of woman in every sphere of active life. Women will plead for arbitration between nations; they will be the universal peace-makers: they will bring into public administration that element of stability, of sterling moral worth, of justice and equality, upon which alone depends a nation's true progress. And thus will be fulfilled the divine prophecy, "The first shall be last, and the last first."

For the feminine organism was the first in the rôle of creation; it is the last to complete the cycle of the whole. In the earliest pulsation of life it, as it were, absorbed all things into itself; in the full development of the creative power, it again encompasses the universe, and works for the final great Completeness.

Remark how incontestably these late discoveries of science, tardy witnesses to divine truths, bear out the solemn injunction of the Saviour, "Except ye be converted, and become as little children,

¹ "The Political Value of History."

ye shall not enter into the kingdom of heaven." Women are called "the greater children"; they keep perennially the faith, the hope, the elasticity of childhood. And what does science say on this subject? That the young of any given species is always nearer to the future higher development than the adult. The infant ape approximates more to the human type than the full-grown individual; the female again reaching a higher stage than the male.

"If," says Havelock Ellis, "we turn to what we are accustomed to regard as the highest human types, as represented in men of genius, we shall find a striking approximation to the child-type." Both physically and mentally among the higher races, more especially with regard to the Anglo-Saxon, man is following in the wake of woman.

"Her conservatism is thus compensated and justified by the fact that she represents more nearly than man the human type to which man is approximating. This is true of physical characters, the large-headed, delicate-faced, small boned man of urban civilisation is much nearer to the typical woman than is the savage. . . . Throughout the whole course of human civilisation we see men following women, and taking up their avocations, with more energy, more thoroughness, often more eccentricity. Savagery and barbarism have more usually than not been predominantly militant, that is to say, masculine, in character, while modern civilisation is becoming industrial, that is to say feminine, in character, for the industries belonged primitively to woman, and they tend to make men like women. . . . The hope of our future civilisation lies in the development in equal freedom of both the masculine and feminine elements of life."¹

In the gradual restitution of all things, the natural economy, subverted by man, will regain its lawful harmonious sequence. The matriarchal rule will be re-established, not on the crude and primitive lines of the pre-historic races, but in accordance with the unconscious evolution, physical, mental, and spiritual, of mankind in general, which tends more and more towards the development of those virtues and characteristics that are essentially womanly.

And here we gain a glimpse of the consummation of the Christian dispensation as foreshadowed in the Apocalypse, wherein Christ is united to His Bride the Church; signifying that the supreme essence of the Universe, the Life, the Light, and the Truth, will permeate for ever the World of Matter, the Entity of Being, which, redeemed from pollution, purified by sacrifice, and sanctified by the Spirit of God, will have been rendered meet for permanent union with the Divine.

The Church is invariably spoken of in the female gender, plainly

¹ "Man and Woman," Havelock Ellis.

portraying that among the believers in Christ the feminine characteristics will predominate, and male and female will be as one.

Do not let us therefore suppose that the unity of nations in mutual pacific interests is simply "a dream of dreamers dreaming greatly," and, like many another noble ideal to be pronounced impossible of realisation by the pessimism of men. The mighty evolutionary forces of social life, that confront us at the present day, are beyond all human power of control. Let not men assume the ridiculous attitude of so many Dames Partington, and strive vainly to keep back the incoming tide with worn-out brooms, composed of obsolete and discredited prejudices and barbarisms.

The trend of triumphant democracy is towards industrial development and a universal Peace. The masses, more or less, everywhere, as education increases, and opportunities for advancement become more general, resent being called upon to present their bodies as a sacrifice to the ambition and for the aggrandisement of either an individual or a State. They question the justice of an appeal to arms, when the blessings of peace, as they know by experience, are those alone which percolate to their strata, and render life more bearable. When the mere rumour of war raises the price of the poor man's bread, when the burdens of war fall mostly on the shoulders least capable of bearing them, and when its miseries are most keenly felt by the sufferers, who have had the least voice in promoting and conducting it, then it should not be a matter of surprise, that as that voice becomes more articulate, it will pronounce definitely, and in no uncertain tone, against conscription, against vast armaments absorbing the best manhood of the nation, and against any checks being placed upon international industrial activity, or the free distribution of commodities. It is not that men will be less brave, but that they will be more practical. Imperceptibly the golden rule is making its power felt: "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law" (Romans xiii. 10).

To be food for powder is not now considered the highest destiny of man, or the best method of developing individual powers and capabilities; nor to shoot a brother the most civilised mode of showing sympathy with his aspirations and furthering his legitimate ambitions. Race and national antipathies are subsiding under the influence of freer communication, freer commerce, and mutual interests. The realisation of the common wants of the nations awakens in each a corresponding readiness to supply the demand; and the network of international commerce thus established goes far to hinder any nation breaking the meshes hastily or unadvisedly, except upon a question of national vitality or dishonour.

Thus, the almost universal desire for peace, of which the Czar's Rescript was but one of the many visible tokens of a deep-seated spirit of conciliation actuating all civilised peoples, irrespective of

their several governments, testifies to the presence of a growing and potent factor of which ambitious rulers and unscrupulous ministers may well take warning betimes. The people are for arbitration, for open and above-board statesmanship. They will soon refuse to be passive pawns in a game of whose rules they are ignorant, and of which the spoils of conquest go to the few, and the losses fall on the many.

With the silver craftsmen of Ephesus, diplomatists may deplore that their trade is ruined, and their occupation gone, as they realise the fact, that as the masses are allowed more and more a part in the government of their respective countries, so they will little brook a system of secrecy, intrigue, and dissimulation upon matters that above all others touch their interests most vitally. They will insist upon the man with the sword being under the control of the man with ideas.

Already the soldier is trained, disciplined, manœuvred, clothed, fed, and equipped by the unseen worker in the laboratory, the study, and the manufactory. One step more, and the unseen worker, coming out into the open, will become the arbiter between possible combatants; and, after mature reflection, will decide that to sheath swords and shake hands all round is a wiser course than to shatter, perchance irretrievably, the complex industrial and economic bonds which insure his prosperity and welfare. He will also question whether his own powers of invention, skill, and ability could not be put to higher purposes of utility, so as to further nobler ends.

In the countries where conscription is enforced, men frequently resort to every conceivable subterfuge so as to escape the detested ordeal. No one can be ignorant of the increasing difficulty in Great Britain to fill up and keep the naval and military services at the regulation standard, the supply of efficient and workable recruits becoming less each year. It is said, "Nations go to war." But this is a totally false statement. Nations have never yet, in the history of the world, gone to war of their own accord or on their own account. They have been coerced into war; they have been led to war; they have been driven at the spear's point to defend themselves; but no majority of the nation has ever declared itself in favour of its own possible annihilation. And though a martial spirit may appear at times to possess a whole people, yet it would be found, that if put to the actual test of individual effort, the majority would be in favour of war only, if others could be found to do the fighting for them.

For the point cannot be too strongly emphasised, that the peace of the world is not menaced by *numbers*. The teeming millions in India dream but of peace; the industrious hordes of the Chinese respond coldly to a martial call; the two branches of the Anglo-Saxon race, which compose a quarter of the population of the globe, possess armaments utterly insignificant in proportion to the

areas and the various nationalities they control. Therefore the menace to peace comes not from the masses, but from the leaders by whom the masses are governed and led.

From a primitive and crude view of patriotism, the respective governments of France, Germany, and Russia stand condemned as the only dangerous elements in the political horizon. They have, as yet, no concept of the true ideal of individual liberty; nor that only the happiness, welfare, and advancement of the unit can conduce, in the aggregate, to the stability and prosperity of the State, and to which end, the compulsory service of the nation's manhood under a military despotism acts as a fatal bar.

When nations rule instead of being ruled, the peace of the world will be established. And when I say "nations," I mean the full complement of the nation, the male and female factors therein both equally bringing their decision to bear upon national questions and national interests. When nations under these conditions, by the means of the political vote, will have abolished conscription, the reign of force will be at an end; and the unrestrained ambitions of the few, bowing before the inevitable, will, under altered régimes, be content to utilise the superabundance of national and individual energy in the conquest of new fields in the domain of science, industry, and art, simply because the matériel of war will be lacking for any other form of aggression or acquisition.

Besides, no statesman in the future reign of the Sovereign People will have the power to dislocate the intricate machinery of the industrial, financial, and social international system of complicated interests upon which the masses of the various peoples are interdependent, without the consent of the majority of the nation. The abolition of conscription and the establishment of an International Court of Arbitration would thus make the chances of war more and more remote in the future, for it would give Time, the great reconciler, an opportunity of assuaging heated passions, and of modifying many crude and undigested opinions.

It is remarkable that the democracy in all civilised countries is in favour of admitting women to a full and equal participation in political rights and privileges. Woman suffrage is a foremost plank in every democratic and socialistic platform, demonstrating plainly that the poor man does not regard, either with fear, jealousy, or suspicion, the advent to equal power with himself of his toiling fellow-sister. The touch of common suffering has made him wondrous kind. His intuition is a true one; he feels that woman's help is needed to bring about the just reforms and the full amelioration of his condition, upon which his heart is set and his energies centred, and which can only be accomplished in times of national leisure, peace, and prosperity.

With what true womanly intuition also has the most beloved

and illustrious of women interpreted the aspirations of her toiling subjects, and of the working masses everywhere. "All these people ask is to be allowed to do their daily task in peace, to earn their daily bread, and to have a little fringe of play."¹

The great throbbing, half-tamed heart of humanity is dimly conscious of its latent powers, of its higher and purer faculties, and asks only for time and peace in which to develop them. "Utopian dreams and chimerical fancies!" sneers the scoffers; but the powers making for peace are greater than those ranged against it; factors not appreciated by the unobservant, are working silently and persistently towards its realisation. Of these the increasing majority of women over men will in the end be found one of the most potent.

For the crucial fact must not be overlooked or minimised of its vital importance, that science has placed in woman's hands the determination of sex. As this knowledge permeates all grades of the social state, it will be found that the expectant mothers of the poor will elect to bear girls; for the constant remark among this class is, "Girls are so handy, and a real help at home, while boys are more trouble than they are worth, and think only of themselves." It is from these lower ranks the armies of the world are replenished.

The time will come when men will be considered too valuable and essential to the well-being of the industrial community to be offered as targets for marksmen. Not that there will be a paucity of capable men, for, be it remembered, the intellectual mother as a rule produces sons; her individual metabolism tending more to the formation of brain power in the embryo than to the development of the special functions of the female organism. Thus we hark back to the pre-asserted hypothesis, that the men of the future will be the best of their kind, born to a goodly heritage of peace.

The truce of God enforced by the religious authorities in the Middle Ages was but the revival of an old German custom, when the prophetess of the tribes went forth to visit each in turn, and during her travels suspended all wars, quarrels, and feuds, so that her triumphal march heralded a period of peace, goodwill, and prosperity. May we not augur the same beneficent and happy results from the advent of the modern woman into the active life of the various nations, when equally with man she will pursue the common good of humanity?

But when woman has attained this supreme pinnacle of power, let her not forget the mighty significance of the Master's command: "Let him who would be chief among you, be as he that serveth." Woman's mission is to serve, "doing the King's work all the dim day long." If she would gain the higher, the purer, the nobler life, she must first lose herself in holy submission and loving self-sacrifice. "The meek shall inherit the earth;" but they

¹ "The Queen's Thoughts on Peace and the Empire."—*The Quiver*, January, 1899.

will gain this supremacy through the virtue of meekness, not by obliterating that characteristic. Thus if women, by patient endeavour, soonest reach the supreme ideal of humanity, they will not thereby cease to serve and to minister, but labouring ever in love, look forward to the day when, lowly and reverently, they can lay at His feet the things they have made unto the King.

Woman's mission is to the World; her teaching is for Man; her work is for Eternity, be it for good or for evil. The Child of the future will be of her making, and its evolution will be the outcome of the divine Law of Love; the Love that casteth out Fear, and bringeth Peace.

“What, and if I should send my message by a woman or a child, shall truth be less because the bearer is despised? Is it the mouth that speaks, or the word that is spoken, that is eternal?”

The fate of mankind in truth lies in the hand of a little child. In the new motherhood and fatherhood of a race awake to the supreme responsibilities of the distinctive functions of Man and Woman, the sublime Allegory of the earthly Paradise will be fulfilled. The lower animal instincts and passions of man will be held under control and ultimately eliminated, when “the great chastity of paternity, to match the great chastity of maternity,” will have brought the ideal union of the sexes to its consummation.¹ Side by side, co-equal, in a holy bond of sympathy and love, shall walk down life's pathways the New Adam and the New Eve, and “a little child shall lead them.”²

1 See Note 9.

2 “The man of the future will inhabit a body consciously planned to harmonize with his ideals. He will reject the customary standard of maturity and grow unceasingly to higher stages of development . . . The time has come for the creative nature to be appreciated in its true light . . . In the ideal philosophy of life, the creative nature of man is not condemned, as both the generative and the regenerative functions are sacred. Man's salvation from mental and physical bondage will never come without a knowledge of the higher laws of sex. Purity must be established at the fountain of life, before abundant life can be permanently manifested.”—“How to Live Forever,” Harry Gaze.

“There are thousands to-day who are looking out of their loneliness, their poverty, or their crime, for the New Age, when women shall be truer to themselves than men have ever been to women; the new age of higher civilization, when moral power shall take the place of brute force, and peace succeed to war.”—T. W. Higginson.

“The Spirit of Truth in Sex, Love and Marriage not used in their common animal and restricted sense, is the doorway to all the phenomena of spirit, mind and matter.”—“The Hidden Way across the Threshold,” J. C. Street.

APPENDIX AND NOTES

PART I

WOMAN'S PHYSICAL ORGANISATION

Note 1. "When woman's intellect was developed by education, she could equal and even excel man."—Dr. Bernard Hollander, Brain Specialist.

According to Professor Sappey, the differences between man and man in weight and volume of brain are much greater than the differences between men and women.

Note 2. I have not touched in the main chapter on woman's distinctive physiology, on the phenomena of menstruation, considering it best, in a non-medical and non-scientific work, only to point out to the student of this important subject the books that would be of service in leading to a possible elucidation of this hitherto mysterious function of women. First, I would strenuously deny the allegation made that women are born natural invalids. Nature has been too careful of her greatest handiwork to hamper her at the outset with any pathological tendency. If women suffer from the natural periodical and spontaneous function of ovulation, it is because Nature's laws have been set aside, and her wise restrictions and danger signals disregarded. That women will, in the not very distant future, under happier and healthier conditions, regain their normal condition of natural painless ovulation, I firmly believe. The number of women who never menstruate, and yet bear healthy children, and also of women who suffer neither pain nor discomfort at their monthly periods, is rapidly increasing. See "Life to Woman," and "Woman Free," both by Ellis Ethelmer; "Esoteric Anthropology," T. L. Nichols, M.D.; "Système de la Femme," Roussel. That men will be the last to acknowledge that the sufferings of women are due to masculine ill-doing need not be a matter of surprise, or that the male medical faculty should obstinately ignore the true solution of a physical problem which has hitherto baffled research and science. Women doctors will, however, lay the facts of the case, as proven by history and experience, before their sisters, and show them the way of escape from sex-domination and its attendant evil consequences.

Note 3. "The female retains her youthfulness for the sake of possible offspring; we all exist for the sake of our possible offspring, but this final end of the individual is more obviously woven into the structure of women."—"Man and Woman," Havelock Ellis.

Note 4. "We must therefore admit that there may be and probably are organisations adapted to act upon, and to receive impressions from them (*i.e.*, other forms of matter, and modes of ethereal motion, than those which our senses enable us to recognise). In the infinite universe there may be infinite possibilities of sensation, each as distinct from all the rest as sight is from smell or hearing, and as capable of extending the sphere of the possessor's knowledge, and the development of his intellect, as would the sense of sight when first added to the other senses we possess. . . . But there is for all an eternal progress, a progress solely dependent on the power of will in the development of spirit nature."—"Miracles and Modern Spiritualism," Alfred Russell Wallace.

Note 5. "When we have realised the position of the child in relation to evolution we can take a clearer view as to the natural position of woman. She bears the special characteristics of humanity in a higher degree than man (as Burdach pointed out), and led evolution in the matter of hairiness (as Darwin, following Burdach, pointed out) simply because she is nearer to the child."—"Man and Woman," Havelock Ellis.

Note 6. "The physiology of the senses leads us to the psychology of intellect, and the physiology of the viscera leads us to the psychology of emotion. If we possessed, for instance, a thorough physiological knowledge of the thyroid gland, we should probably know more of the nature of emotion than all mere introspection, or mere general picturesque description, has ever taught us. . . . On the whole, this glance at the viscera seems to show that the thoracic organs somewhat predominate in men and the abdominal in women. . . . A very ancient and wide-spread psychology has placed the seat of the manly virtues of courage and endurance in the heart, and the womanly virtues of love and pity in the belly. Cœur-de-lion is emphatically a manly title of honour; the liver was formerly regarded as the organ of love, and the Hebrew and other races, even as far off as the Pacific, have found the seat of compassion in their bowels."—"Man and Woman," Havelock Ellis.

"Woman feels what human nature is by her more expanded consciousness, while man *resolves* it by his Reason. . . . Consciousness is the primal faculty, and Reason goes between it and the external."—"Woman and her Era," Eliza Farnham.

PART II

WOMAN'S PSYCHOLOGICAL CHARACTERISTICS

Note 1. "Women take truth as they find it, while men want to create truth."—Burdach.

Note 2. "More than sixty years ago Burdach remarked that women are probably more fitted for politics than men, and he instanced the larger number of able queens. J. S. Mill many years afterwards also made some remarks to the same effect in his 'Sub-

jection of Women.' . . . Whenever their education has been sufficiently sound and broad to enable them to free themselves from fads and sentimentalities, women probably possess in at least as high a degree as men the power of dealing with the practical questions of politics."—"Man and Woman," Havelock Ellis.

"Women can do much to forward their own complete emancipation by resolutely taking public offices and positions from which they are not excluded by law. There is no sphere in which greater wrong has been done to women in the past than in the administration of the law, and for many a long year to come it will no doubt be necessary to exercise great and constant vigilance to prevent judge-made law from being created to the detriment and injury of women. . . . Wherever women are treated as the inferiors of men they should bring their influence to bear in order to effect changes and improvements."—"The Emancipation of Women," John Gibson.

PART III

WOMAN AS THE WIFE

Note 1. "Now, the custom of marriage by purchase has a very clear and very important signification from a moral and social point of view. It implies a profound contempt for woman, and her complete assimilation to chattels, to cattle, and to things in general. On this point the Roman law leaves no room for ambiguity, since it makes no essential difference between the marital law and the law of property. In regard to the woman, as in regard to goods, possession or use, continued for a year, gave a right of ownership. . . . In reality, the wife and the child, especially the female child, have been the first property possessed by man, which has even implanted in the savage mind the taste of possession, and the pretension to use and abuse the things left entirely to his mercy. . . . But this abuse, and this use, nearly always equally an abuse also, have contributed not a little to deprave man and to render him, from the origin of societies until our own day, refractory to ideas of equity and justice, especially in what relates to the condition of woman."—"The Evolution of Marriage," Letourneau.

Note 2. "The white race has no divine investiture. Like all the others it has sprung from animality; like all the others, it has been polygamous, and we have only to open our eyes to perceive that, in the present day, in countries reputed to be the most civilised, and even in the classes reputed to be the most distinguished, the majority of individuals have polygamic instincts which they find it difficult to resist."—"The Evolution of Marriage," Letourneau.

Note 3. "The evolution against alcohol has therefore resulted solely from the accumulation of inborn variations through the survival of the fittest. To prevent any misapprehension it should be

noted, however, that alcohol, like disease, has not directly, but indirectly only, been the cause of evolution. It has been a factor of elimination, not of survival. Those individuals whom it has greatly affected have tended, other things equal, to perish and leave no offspring, whereas those whom it has affected little or not at all, have tended to survive and continue the race. . . . I hope and expect that individuals weak against alcohol, suffering from what in the unavoidable presence of alcohol, is to all intents and purposes a mental disease, will not be permitted to contaminate the race by bearing offspring, any more than individuals suffering from other grave forms of mental disease, are permitted at the present time to do so, but that they only be permitted to continue the race who are innately sober, and crave little for excessive indulgence in alcohol. If it is morally right to prevent imbeciles and lunatics reproducing themselves, it is surely right, from a moral point of view, to adopt similar measures against inebriates."—*"The Present Evolution of Man,"* G. A. Reid.

Note 4. "Women generally are less disposed than men to the reproductive act. With many of them this act after some time of married union is much less a necessity than a gage of affection, accorded to the exigencies of a passion which excites little feeling but in their hearts. Their smile is still full of love, but desire is banished from it, it depicts little more than the pleasure of the soul."—*"Hist. de la Femme,"* Dr. Menville de Ponsau. "The excess of sexual proclivity and indulgence, general on the part of man, has been a constant cause of wonder to women of intellect. Indeed there are few wives, low or high, but could bear a testimony to incidentally distasteful or painful approach, silently suffered at the husband's instance."—*"Life to Woman,"* Ellis Ethelmer (Ben Elmy).

Note 5. "One of the most revolting spectacles still extant in our civilisation, is that of a husband wearing out (*i.e.*, literally killing) his wife with child-births, with abortions, with sheer licentiousness: the crime being sometimes extended to a second or third conjugal victim. Scarcely less appalling is the fact, that of the further manifold feminine ailments, specifically classed as 'the diseases of women,' the large majority are but the various results in her of sexual wrong-doing on the part of man."—*"Life to Woman,"* Ellis Ethelmer (Ben Elmy).

"The sufferings, immoralities, evil of all sorts, produced in innumerable cases by the subjection of individual women to individual men, are far too terrible to be overlooked. . . . Marriage is the only actual bondage known to our law. . . . All the selfish propensities, the self-worship, the unjust self-preference, which exists among mankind, have their source and root in, and derive their principal nourishment from, the present constitution of the relation between men and women."—*"The Subjection of Women,"* John Stuart Mill.

Note 6. "So the race at large drags on an existence crippled indeed in comparison to that which would be resultant from the union of higher natures. Man is born with the slave spirit which is begotten of the slave-owner upon the slave; and he is not slow to reproach woman for faults which are the consequences of his

own methods. For worse than in his other animals has again been woman's phase of bodily suffering; in the brutes man's regard for their own life and that of their offspring secured a repose and a limit, for which he took no thought when the mother of his own children was in question. Ensuant or inherited weakness on her part might not only meet with reproach as being an affectation, or an evasion of 'duty,' but was persistently distorted by man into a pretext for denying to her the civil rights which can alone ensure an individual and worthy social condition. Thus her slavery was accentuated and passed on to her daughters, to whom the most pitiful of the results have been imputed as a 'natural' bar against their very capacity for self-amendment."—"Life to Woman," Ellis Ethelmer (Ben Elmy).

PART IV

WOMAN AS THE MOTHER

Note 1. "Seldom is the fact recognised, that the educational influences which affect in common the individuals of a whole race may be good or bad, or a combination of the two, and that by them is determined the material and intellectual progress or stagnation, the weal or woe, of the whole race. It is generally realised that a child reared by the uncleanly will probably be uncleanly; that a child reared by the slothful will probably be slothful; that a child reared by the energetic will probably be energetic; that a child reared by the dishonest and immoral will probably be dishonest and immoral; that a child reared by the superstitious will probably be superstitious; that a child reared by the brave and enterprising will probably be brave and enterprising; that a child reared by the timid and cautious will probably be timid and cautious; that, in fact, the mind of one generation imprints itself on the mind of the next generation, not racially but educationally. But there is a general failure to realise that the aggregation of individuals called a race or a nation, is governed in this respect by the same laws and conditions as an individual, and therefore if one generation be slothful the next will also be slothful; if one generation be active the next also will be active, and so forth. But herein lies the key to the distinguishing peculiarities of nations and races, and to much of the history of the world."—"The Present Evolution of Man," G. A. Reid.

Note 2. "Debauchery," says Montesquieu, "is no following of Nature's laws, but a violation of them." The unreasoning and inordinate indulgence of sexual passion on the part of man is no less a violation of the normal dictates of Nature, than are the excesses of the drunkard with regard to alcohol. In both cases the existence of a certain abnormal condition of the nervous system has been established, and has degenerated into disease. In both it requires only a minimal excitement to encourage its development with the attendant evil results. "We have good reason to know,"

says Professor Miller, "that a popular delusion as to the physiological bearings of sexual indulgence, on the part of the male sex, widely prevails among high and low, young and old, fraught with the most pernicious consequences. It is supposed that occasional sexual indulgence, after the age of puberty, is essential to health, and not only may but ought to be transacted on purely physiological requirements. . . . To show the folly of this physiological heresy, a short statement will suffice. God made man's body perfect. The organs in their working, and with their appetites, are from His hand. Among others, He lodged those which minister to reproduction; their function and their appetite are from Him. The latter obviously is meant to be indulged under certain restrictions, and these restrictions are specified; they are those of lawful wedlock. . . . One other consideration before leaving this part of the subject. In medical ethics, let it be clearly understood, that the practitioner who *prescribes* fornication to any patient, under any circumstances whatever, commits a heinous crime, not only against morals, but also against both the science and the character of his profession. His advice is not more flagrantly immoral than it is disgracefully unscientific and unsound."

Note 3. "It is very right that the authorities should be empowered to repress breaches of public decorum, and to punish in a legal manner such offences; but both men and women should be equally subject to these penalties. If unmarried, love is to be controlled and repressed; let all of us, men and women, from the throne to the hovel, who take part in it, bear our share of the punishment; if any of us commit an offence against public decorum, let a punishment be impartially applied; if social preventive means are to be taken against the venereal diseases, let them apply to both sexes, and to all ranks alike; but let us be ashamed to see all the restrictions and all the punishments laid upon a poor, friendless, helpless class of girls, whose destitution, whose miseries and whose wrongs are an ample excuse for any offence they may be guilty of. The illegality and flagrant injustice of the Parisian system, and of any analogous measures in this country, together with the degradation which a subjection to the police authorities necessarily entails, and the ill-feeling it gives rise to, far more than counterbalance the benefit in the prevention of disease. . . . That there should be among us a class of unfortunate women, who are treated worse than dogs, who are hunted about by the police, despised and abhorred by their own sex, and abused and neglected by man, to whose wants they minister, is a page of human shame too dark for tears. It is the greatest disgrace of civilised society; a disgrace deeper even than negro slavery. . . . At least let us all bear our share, and be ashamed to throw the whole burden on poor helpless woman. While so glaring an injustice exists, how can we talk of the nobility or dignity of man? In truth, no one member of the human family, no prostitute nor criminal, can be degraded without dragging down all the rest. In the case of prostitution the whole of society is concerned in it. . . . The general character of woman also is exceedingly debased, and their dignity and freedom lessened, by the existence of such a class among their sex. The coarse and irreverent way in which men learn to speak

and think of this part of womankind, is inevitably extended to all, and has a much more powerful influence than is generally believed, in their views and treatment of the sex at large.”—“Elements of Social Science.”

Note 4. “The trade in women’s flesh has assumed enormous dimensions. It is carried on with an admirable organisation, on a most extensive scale, without attracting the attention of the police in the midst of all our culture and civilisation. A host of brokers, agents, carriers of both sexes, is engaged in the business with the same cold-bloodedness as though it were a question of any other article of sale. Birth certificates are forged and invoices are made out, which contain an exact description of the qualifications of the separate ‘packages,’ and which are handed over to the carrier as a statement for the purchaser. The price depends, as in the case of other wares, on the quality, and the different categories are sorted and sent to different places and countries according to the taste and demand of the customers. These agents make use of the most elaborate manipulations to avoid rousing the suspicion and incurring the pursuit of the police, and not unfrequently large sums are spent in closing the eyes of the officers of the law. . . . Germany enjoys the reputation of stocking the woman-market for half the world.”—“Woman,” Bebel.

“In Italy this slave system is of long standing; it was established under Victor Emmanuel by royal decree. . . . ‘This system has created such a mass of vested interests, so strong, that no minister has the courage to do away with it. It would ruin hundreds or even thousands of men, taking the bread out of their mouths, so to speak.’ There are petty functionaries appointed all over that beautiful country, even in the little towns and communes on the hills, literally for the ‘arrangement of debauchery.’ . . . If there is vice, they are there to regulate it; if not, they establish one of the patented houses, and stock it with girl slaves.”—“State Regulation of Vice Abroad,” Mrs. J. E. Butler.

Note 5. “In point of fact, the advantages which statistics show among the Jews are largely the result of their religion and their rites. . . . It has been remarked that in several countries the Jews seem to possess immunity from certain infectious diseases. The truth of this fact has been at times so well proven that it can hardly be denied. The immunity alluded to seems to us mainly due to the observances of the Law, and especially of the rules on bodily and dietary cleanliness. The Law has a prophylactic value for Israel; we should always recollect the importance which it assigns to the body. . . . Judaism has made religion the handmaid of hygiene; it has utilised piety for the preservation of health. The Thora wished to make of Israel a people that should be healthy and holy; *sanus et sanctus*, in its eyes these two conceptions are closely connected. What Moses gave to the Hebrew race was a law of life, of individual and social life, of physical and moral life. No other religion has taken the same precaution against sickness and epidemics. In this respect the prescriptions of the Thora and the Talmud singularly resemble those which our medical academics would like to see enforced by civil laws. . . . The Thora has science on its side. It would seem as if the author of the Pentateuch had

had a presentiment of M. Pasteur. 'Moses discovered the trichinæ,' said a Polish Jew; 'that is why he forbade the eating of pork.' In fact the majority of animals pronounced unclean in Leviticus, such as pork, hare, molluscs and shell fish, are to-day forbidden in many sicknesses, especially in skin diseases. . . . Likewise in regard to the law for bleeding animals destined for food, it is likely to have a prophylactic value especially in the East, if only for the reason that flesh with blood is much more apt to decompose and to decay than flesh from which the blood has been drawn. . . . Besides it is possible that some diseases are transmitted especially through the blood. It is well known that, not satisfied with bleeding their animals, the Jews plunge the meat into salt water in order to extract all the blood. 'We might almost assert,' said a physician to me, 'that the law-giver of the Hebrews was acquainted with tuberculosis; so carefully does he guard against it. He divined, thirty centuries before us, that consumption may be transmitted by animals to human beings.' It is for this reason that the schochet, the Israelitish butcher, must discard every animal, which on being examined after death shows the slightest adhesion of the pleura; to test this he inflates, with his breath, the lungs of the slaughtered animal. If our slaughter houses were placed under the supervision of the Jewish schochet, there is no doubt that disease would be less prevalent and that the average duration of life would be increased. . . . Certain medical men, Englishmen as well as Americans, have asked their governments to constrain its butchers to adopt, at least partially, the Israelitish customs. . . . The law-observing Jew is obviously less exposed to all the sicknesses that can be transmitted by animal food. To this must be added the well-known sobriety of the Jews: their oriental self-restraint, which distinguishes them so conspicuously from the northern peoples. . . . If we would take into account all the advantages of the Jews from a sanitary point of view, we must not omit the rabbinical laws regarding the bodily purity of man and woman, and possibly also circumcision. Despite the risk which the new-born infant may incur under the knife of the peritomist, circumcision seems to have a twofold value: it may—although this has not been conclusively proven—decrease the chances of contagion from the most repulsive diseases; it may also—and this would be no lesser benefit—blunt the desires and weaken the stimulus to carnal passion. At any rate, I know Jews, who are convinced that such results are secured, and who, while caring little for the Thora, persist in having their sons circumcised, and in eating *kosher* meat, as a matter of hygiene."—"Israel among the Nations," Anatole Leroy-Beaulieu.

Note 6. "According to Dr. Morel, the science of medicine and the objective study of psychology will be able in the future to aid legislation and prison administration in the treatment of criminals. The doctor makes 'the medico-psychological examination of each mentally-suspected prisoner, according to a most complete and uniform system, examining into bodily and mental heredity, into the diseases of childhood, the education, the employment, the associations, and the temptations to which the prisoner has been subject.' In addition, he makes a careful psychological and an

exhaustive physical examination of the case. He says, 'By such means, I doubt not, crime and punishment will be studied in a future time in a new way, and with this result, that the population of the prisons will diminish, and that the very numerous young offenders between 18 and 25 to 30 years of age, being really degenerate and uneducated, instead of being imprisoned for a few months or a few years, they will receive a special education till another medico-psychological examination declares them to bear the name of a good citizen. This is a truly scientific way of attacking a tremendous problem, in which the human brain plays the chief part. Vice must be combated by science as well as by philanthropy.'—*The Hospital*, Aug. 1897.

Note 7. "As, however, a girl is, from the time of the very first appearance of the menses, undoubtedly susceptible of having maternity unfitly, and perhaps quite innocently on her part, imposed upon her, it is the most cruel negligence for parents to leave her unconscious of that risk. In these vital matters knowledge is, at any rate, less hazardous than ignorance: for many a girl has been misled by some designing and unprincipled man, and has been lured or surprised into permission of the sexual act, without her being in the least aware at the time what were the serious consequences of such an act, and that motherhood would be the result. But a girl furnished with a true comprehension of her organs and her consequent liabilities will intelligently, for her own safety as well as for the sake of morality, be delicately and scrupulously cautious of permitting or acquiescing in any undue familiarity from one of the opposite sex; that caution being best ensured by the clear knowledge of possible eventualities as here given. The same remarks apply urgently to the training of boys also, for events unhappily prove that in no station of life are children of either sex altogether secure from the possibility of evil examples or practices on the part of ignorant or corrupted play-fellows, or, it may be, of vicious elders or attendants."—"The Human Flower," Ellis Ethelmer (Ben Elmy).

Note 8. "In the ultimate co-relation of the physical and psychical lies the hope of arrival at that terminus of unity which was the dream of the ancient Greeks, and to which all enquiry makes approach."—"Pioneers of Evolution," Clodd.

PART V

WOMAN AS THE SISTER

Note 1. "When Christian marriage had definitely abolished the Roman legal concubinate, custom naturally braved the laws, and the clergy themselves were the first to set the example. In 1171, at Canterbury, an investigation proved that the abbot-elect of St. Augustine had seventy children in a single village. . . . If, leaving aside the Middle Ages and its clergy, we cast our eyes around us in the most civilised and polished European societies, we see

that the concubinate has indeed disappeared, but that its inferior form, concubinage, is very flourishing. Nearly everywhere the number of births called illegitimate is on the increase. In France it constantly progresses. At Paris, according to the calculations of A. Bertillon, more than a tenth of the couples (40,000) were living in free union. In fact, if we interrogate all races, all epochs, and all countries, we see that the concubinate and concubinage have flourished, and still flourish, by the side of legal marriage.”—“The Evolution of Marriage,” Letourneau

Note 2. “The State Regulation of Prostitution is entirely useless for the following reasons:—

“1. Wherever this regulation has been established, only a small proportion of the unfortunate women have been brought under it. In Berlin, for example, in 1890, according to official documents, there were but 4039 of such women subject to the regulations, from a total number of 50,000 who were known to be following that miserable life.

“2. The guarantees offered by these regulations are absolutely illusory. The advocates of medical surveillance admit that they are quite unable to give any assurance that a woman declared healthy at a certain hour shall not be in the hour which follows infected by some man, and that she will not thus infect in her turn a whole series of clients until the next time she is called up for medical examination.

“3. Those women under the regulations who are, for the most part, gathered together in well-known houses of debauchery, are exposed to the last degree to contagion in their enforced and frequent relations with men.

“4. These regulations induce men to be much more imprudent and reckless, because they are made to believe in a security which does not exist; while, on the other hand, they inflict on the women subjected to them the most profound degradation, destroying in them the very last remnants of modesty. Such is the advancement of morality which the State obtains by such regulations!

“Considered at its best, the regulation of prostitution from the point of view of public health, is nothing but a false beacon so long as it is applied to women only, and is not applied to the male companions of these women. This unequal treatment of the woman and of the man who makes use of her is *a revolting injustice*. . . . Such flagrant injustice is only possible, because it is men alone who govern and who make the laws. . . . It is affirmed that the duty of the State is to protect the morals of the public; but the State which officially tolerates and guarantees these houses, itself assumes the rôle of a procurer, a delinquent whom the German penal code punishes with imprisonment and hard labour. . . . The more the State endeavours to protect the excesses of men the more will these excesses be indulged. The position of the State which favours and protects houses of prostitution is particularly condemnable, because these female victims of our social circumstances, so deserving of our pity, are *bought and sold by the keepers of these State-protected houses in the most shameless way, and are reduced to a state of absolute slavery*. This entire insti-

tution is, consequently, a shame to any State calling itself Christian, *and a scandal to our modern civilisation.*”—Herr Bebel.

Note 3. Sir James Paget, Bart., in his “Clinical Lectures,” says—“Many of your patients will ask you about sexual intercourse, and some will expect you to prescribe fornication. I would just as soon prescribe theft or lying, or anything else that God has forbidden. Chastity does no harm to mind or body: its discipline is excellent; marriage can be safely waited for; and among the many nervous and hypochondriacal patients who have talked to me about fornication, I have never heard one say that he was better or happier for it.”

“The assertion lately made by various persons, and repeated in public journals and assemblies, that a life of purity and morality is hurtful to health, is, according to our experience unanimously expressed, completely false. We know of no disadvantage or weakness of any kind which is the result of a highly pure and moral life.”—*The Reply by the Medical Faculty in the University of Christiania to the question, “Is Prostitution necessary for the Preservation of Health?”*

“In view of the wide-spread suffering, physical disease, deplorable hereditary results, and moral deterioration inseparable from unchaste living, the undersigned members of the medical profession in New York and its vicinity unite in declaring it as our opinion that chastity—a pure, continent life for both sexes—is consonant with the best conditions of physical, mental, and moral health.”—*Medical Declaration from New York, 59 signatures.*—See “Is Chastity Beneficial or Injurious to the Health of young Men?” By J. Birkbeck Nevins, M.D., London.

PART VI

WOMAN AS THE WORKER IN THE PAST

Note 1. “Even the lowest savage is more calculating, and has more forethought, than the monkey. His first slave, one may say his first domestic animal, is his wife. Even when he is still a simple hunter and nomad, he has always game to be carried, fire to be lighted, a shelter to be erected, without reckoning that wives are very apt at gathering edible fruits and shell fish, and rendering a thousand services. Besides, they give birth to offspring that can be bartered, sold, or even eaten at need. It is therefore very desirable to possess as many as possible of these beings, fitted for such various ends. If a man is an agriculturist, the wife is then of still greater utility; he puts upon her all the hard work; she digs, plants, sows, reaps even, and all for the profit of her master. She is, besides, a subjected and feeble creature, whom he can treat just as he will, and on whom he can let loose his instincts of brutal domination. By force or by ruse, by capture or by purchase, he therefore procures himself as many wives as possible. He often buys them in the lump; for example, a lot of sisters, or of relations of different ages, this diversity of age has

its value; for, in all the numerous uses to which a wife can be put, the younger ones can take at need the place of the elders when the latter are worn out or broken down.”—“The Evolution of Marriage,” Letourneau.

Note 2. Yet man arrogates to himself the position of the superior creature! We will suppose that the first visit to this planet of the possible Martian commences in some barbarous country. The visitant from the stars, looking wonderingly on all sides, asks some leading questions of the men who flock round him. “Who builds those shelters from the sun and storm?” “Oh! the women!” is the ready answer.—“Your fields look promising, who attends to them, sows and reaps?” “The women.”—“Who makes your pottery and baskets?” “Only the women,” is again the reply.—“Do they also weave your clothes, cook your food, and care for the children?” “Certainly.”—“Who attends you in sickness, and who are your physicians?” “The women of course.”—“And what is the work of the men?” “Oh! we have only to fight, hunt, fish, smoke, and sleep!”—“Ah! then assuredly, women are vastly superior to men in this country. You reverence and treat them accordingly, is it not so?” Imagination could not depict the contempt and derision with which so logical a deduction would be received by the savage (or otherwise) masculine mind!

PART VII

WOMAN AS THE WORKER IN THE PRESENT AND THE FUTURE

Note 1. The following table of rates of pay for women’s work is compiled from “Problem of Home Work,” in the *Westminster Review* of November, 1897:—

1. Shirt finishing, worker finding own thread, 2½d. to 1s. 5d. per dozen shirts. Average payment per hour 1¼d., but sometimes as low as ¼d. an hour.

2. Trouser finishing, finding own thread, ½d. a pair; each pair taking two hours to finish. Highest wage 1¾d. an hour.

3. Aprons and pinafores, 4d. a dozen for making *throughout*, 1s. for three days’ work up to 5s. a week; 5d. a dozen given for aprons with three or four tucks, straps, bibs, and Swiss bands; deduction for thread. Hours of working, 10 to 14 per day.

4. Blouses are paid at the rate of 3s. 6d. a dozen by one house—at 2s. 6d. a dozen at another; but the average is 2s. to 3s. per dozen.

5. Pillow slips average 2s. a dozen, in sets consisting of two pillows and one bolster case.

6. Under linen is at the same rate; the day’s work averaging 14 hours per day, and the wage seldom exceeding 8d. or 9d.

There is, however, no regular standard by which women’s work is paid; it is entirely at the caprice and the greed of the employer.

Note 2. “The sex question is a subject in which every human

being is profoundly interested . . . and yet the Churches have never offered their own members the slightest help or instruction with reference to it. The whole subject, with its corollaries, Marriage and Prostitution, has been greatly neglected by the Churches. Let them only consider their own congregations, and they have enough to do.”—“The Captive City of God,” Richard Heath.

“It is evident from this brief statement of the law, that infidelity to the marriage vow on the part of the husband is in itself no such offence in the eye of the law as to disentitle him to the right of a husband, or to entitle the injured wife to release. The lord of creation, according to this enlightened jurisprudence, is an animal of confessedly grosser and stronger passions, free to do with impunity what poor, inferior woman dare not do without loss of name or character. And yet this barbaric law was passed not farther back than 1857. . . . Such a law could not possibly pass to-day, and we are not surprised that efforts are being made in Parliament to wipe this offensive statute out of existence. Every friend of the cause of social morality, and of the enlightenment and elevation of women, must wish this shameful badge of inferiority, shameful to all good women, and, we will add, to all men worthy of the name, speedily removed.”—*Scottish Leader*, Dec. 22nd, 1891.

Note 3. Mankind can never have a comprehensive view of any subject, until the mind of woman has been brought to bear upon it, equally with that of man. The two sexes have separate points of view; different thoughts, feelings, and modes of judgment; and no theory of life, nor of any part of it, can be complete, till the distinct views of each have been formed on it, and mutually compared.”—“The Elements of Social Science.”

Note 4. “But medicine does not rest its claims on woman’s reverential study, any more than on man’s, merely on the feeble grounds of expediency. It is not the ‘rights’ of woman that are concerned, but her duties; on her, as well as on man, the study of her physical part and its laws is enjoined by nature, as a religion, and a duty, second to none in its claims. All those who do not study them, as is the case with all women and nearly all men in the present day, live a life of sin, and are under the ban of nature. Ignorance of the physical laws is in woman no less culpable than in man; and nature has no excuse for the softer sex for any breach of them. . . . We cannot be happy unless woman be happy; and it is impossible she can be so, if she do not study and reverence her relations to the rest of nature as well as to us. Nature will not be neglected for man; and it demands her love. Can we love nature for woman? Can we live her life, bear her penalties for her, die her death for her? If a woman do not herself possess moral and physical knowledge, which are inseparable from a genuine love of nature; if she do not possess them of herself for herself, will all the knowledge on these subjects that was ever possessed by man, bear her safely through her life? Nothing can ever come to us from another; everything we have we must owe to ourselves; our own spirit must vitalise it, our own heart must feel it: for we are not passive machines—women, any more than men—who can be lectured and guided and moulded this way and that; but living beings with will, choice, and comprehension, to be ex-

exercised for ourselves every step in life. All the sciences, all the arts, wait at present for woman's hand and thought, to give them new life and impulses; and none solicit her attention more imperatively than medicine. The physical organisation of women is, in many respects, different from that of man; their physical lives are different, their healthy and diseased sensations different. If the merely objective consideration gives one man so imperfect an idea of another, how much more imperfect must be his idea of woman based on similar grounds? We cannot explain woman; her diseases, many of which are quite peculiar to her sex, are a mystery to us, which no objective reasoning will ever resolve. Women alone, by her trained self-consciousness, can represent to us her peculiar sensations, and when these are disordered, it is she alone who possesses, in her own sex, the healthy standard wherewith to compare them. When she relies on man to explain or to cure her she leans on a broken reed. . . . There are but two ways; either all men and women must learn to study the body and all its laws, with the reverence and calm worship due to all nature's elements: or they must break these laws on every side from ignorance and unrighteous contempt of them, and languish and die in consequence."—"The Elements of Social Science."

Note 5. "The mode of preventing prostitution is to use every endeavour by the different training of the female sex, and by the precautions against over-population, to enable women to gain a livelihood for themselves, and not to be dependent on man for their support. . . . There is no doubt that woman is perfectly fitted by nature to live independently, that is, to gain her livelihood by her own exertions, and there is as little doubt that she is intended to do so. She is formed with boundless powers and faculties of body and mind, just as man is, with, however, marked differences in some respects; and there are very few operations in which he may engage which she is not also fitted to perform, though with a different degree of power."—"Elements of Social Science."

Note 6. "The illicit passion in which man indulged himself,—that in which a woman was beguiled to physical surrender, without the consequences and responsibilities being considered any affair of the man's,—has been a commonly accepted part of masculine ethics. . . . Truly the tenderness and sanctity of psychic love, evolved in the heart of woman, by derivation, from the innate impersonal care and affection of motherhood, have been persistent under bitter tribulations. For the lower and sensual purpose of man has not been predominant in illicit relation only; too universally has the legal status of marriage simply cloaked the grossest of selfish and cruel marital conduct, to which no word of psychic might apply. . . . It is futile to apply the title of 'love' to any passion existent under conditions so condemned. And it is in woman's own repudiation of her artificially unequal position that is seen the first fertile hope of the higher humanity, in which alone, as man favours and furthers her claim, lies for him and for her the capacity for worthy love, and for its potentialities yet to come. . . . Under no other condition can true love exist; marriage without such love is but a degrading bondage, and child-birth a wrong to the dreaded offspring. True psychic love will,

indeed, neither contemplate nor assent to parental possibility but under circumstances calculated to secure not only justice to the mother, but the health and happiness of the child itself, and thereby of advancing humanity."—"Phases of Love," Ellis Ethelmer (Ben Elmy).

Note 7. "There are computed to be about 4,000,000 self-supporting women in America. . . . This vast army of brain-working women—recruited, for the most part, from the carefully educated middle class—are thinkers. A large proportion of the women of the upper class are clever and alert. Both classes are manifestly dissatisfied with their men. . . . The women have outstripped the men spiritually and mentally. But as woman is responsible for the upheaval, it would seem that she must be held responsible for the future. She has the training of her sons in her own hands. The American father seldom or never interferes in the rearing of his children. He has not time."—"Divorce in the United States": *Contemporary Review*, September, 1897.

Note 8. "Thus, then, we saw that the history of human love has been and is the story of the upward effort of the race; the progression from the brute to the human, and from the human still onward to the psychic; the development and maturing of the very psyche, or soul itself. We saw the advance from gloom to light, from lust to love; we saw physical passion and action as but a phase towards the psychic,—the physical diminishing in dominance, the psychic of ever fuller proportion."—"Phases of Love," Ellis Ethelmer (Ben Elmy).

Note 9. "It lies in our power to create by voluntary effort previous to the begetting of a child such brain structures as we may desire to transmit. Is this not a momentous opportunity and an awe-inspiring responsibility? . . . Another experiment of fundamental importance consists in determining the chemical constituents of the human secretions and excretions when the person is under the influence of different emotions. The evil and painful emotions create in a very few minutes poisonous chemical products in the fluids of the body. . . . All of the evil and the depressing emotions produce katabolic and poisonous products which lower the tide of life, while the good and pleasurable and sublime emotions create in the blood, and within the cellular substances of the body, a series of anabolic and nutritive products which augment every physiologic and psychologic function. Now it can be shown that these products of the evil emotions interfere with the rate and completeness of cellular development by retardation and by the production of various abnormalities, while the anabolic products promote normal cellular growth. The application is this: It is well known that the child during the nine months of gestation grows from a single cell by cell multiplication to a fully developed child, and that during this period at certain times the several developments of certain organs commence; thus at a given period the spinal cord commences to form, at another period the liver, or the heart, or the brain or a certain part of the brain; and if at the time when an organ is just commencing to form, the mother throws into her blood, through harbouring some evil emotion, some of these poisonous products, she will feed the child with them, and thus arrest the normal rate of cell multiplication, and

that organ will fail to attain normal growth in size and be otherwise vitiated. But if instead of this, all of the good emotions are dirigated into activity, then the child will get all of the normal nutritive products essential to complete growth of all its parts.

“But these emotive products affect also the sperm cell of the male and the egg cell of the female; hence the parents should, for at least six months or a year before creating a child, avoid all evil emotions, and dirigate all good emotions, so that the germ and egg may carry to the conceptive process normal, structural, and chemical growth, so that none of the evil emotions may have distorted the hereditary desirable qualities, and so that all of the good emotions through their nutritive products may have enabled these germ plasms to convey the desirable qualities. . . . A mother, knowing this, dare not harbour in her heart any of the evil emotions, and knowing that happiness, serenity, love, and all pleasurable emotions create nutritive products, do you think she will neglect to bring into her mind daily and systematically all of these conditions? . . . A wife’s love is something for which a man will strive. Therefore let the wife give her creative love only when a man is worthy of it, only when he has for some months at least been leading a noble, courageous, and unselfish life. Do not create a child during the months of dark despondency and wrong-doing, if such there be, but wait until life is cheerful and morally clear! A wife can control this fountain of life; she can grant her privileges only for worthy motives, and any man worthy of them will lead such a life as to deserve them. . . . It seems to me that the most responsible position in which a man and woman can be placed is that of begetting and rearing a child; it requires the most preparation, the highest knowledge, the greatest self-control and the supremest patience, self-sacrifice, and love. . . . I believe no possible training after the child is born can equal in importance what can be done before birth. . . . According to your skill . . . will you convey to your child the best and the noblest of all legacies—a capable and moral mind.”—“The Art of Rearing Children,” Professor Elmer Gates: Paper read at the National Congress of Mothers, Washington, 1897.

“There can be no general advance in morality until the relations between the sexes are put on a pedestal far beyond the reach of caprice, and receive from men reverence and respect.”—“History of Intellectual Development,” Crozier.

“One principal cause of the failure of so many magnificent schemes, social, political, religious, which have followed each other age after age, has been this: that in almost every case they have ignored the rights and powers of one-half the human race—viz., women. I believe that politics will not go right, that religion will not go right, except in so far as woman goes right; and to make woman go right, she must be put in her place, and she must have her rights.”—Charles Kingsley.

“How long will it be before man recognises his essentially secondary and subservient position in parentage, compared with the rights of a wife, and the duties of pure maternity? We commend these questions and many similar ones to those who value health of body and mind in offspring, and perceive the limits and true use of maternal functions, and that they should be conse-

crated solely to the purpose of motherhood. The freedom of woman begins above all here, and with it the freedom of the entire race. . . . Womanhood will then, in the name of a purified and Christlike religion at last be restored to a position which not only belongs to it by inalienable right, but becomes a power leading to that upward ascent towards the 'lost Paradise' which was ages ago foreseen, and symbolises the divine and stainless Humanity." — "Womanhood and the Bible."

THE END.

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